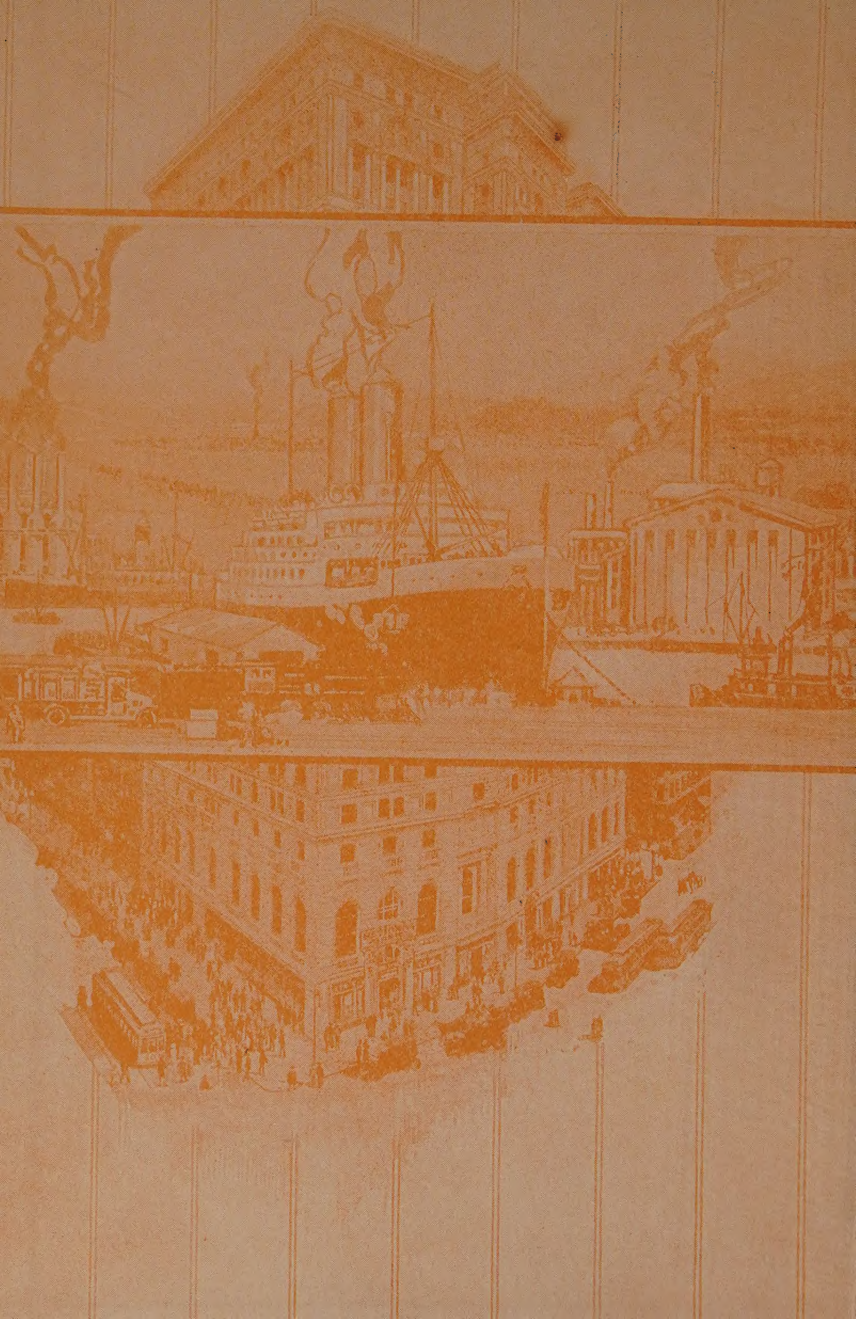

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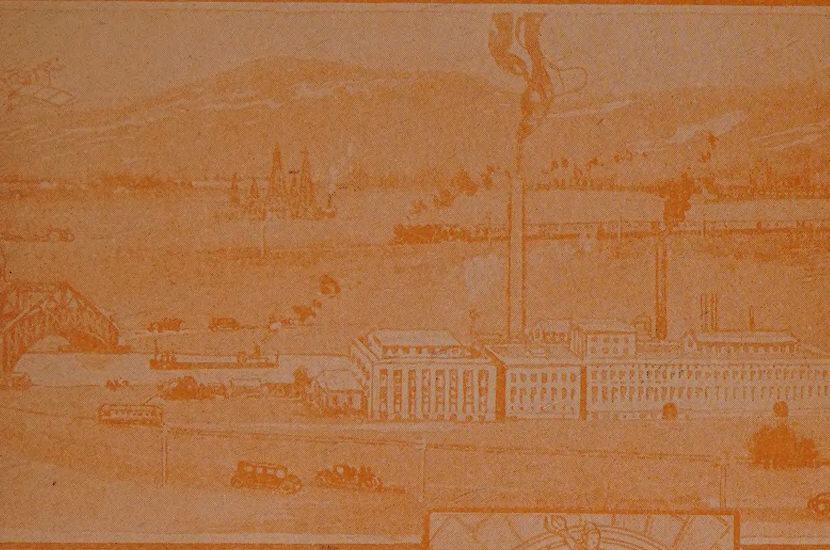

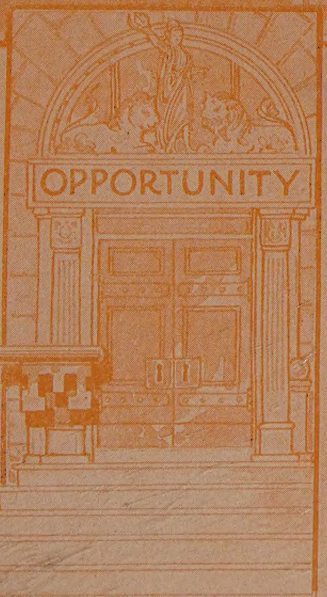

Frank Robertson
New Plymouth, Idaho

UNITED
YMCA
SCHOOLS

PUBLIC SPEAKING

A PRACTICAL COURSE FOR BUSINESS MEN

The Standard Course of The Y. M. C. A. Schools

PUBLIC SPEAKING

A Practical Course for Business Men

BY

DALE CARNEGIE, B.C.S., F.R.G.S.

FOUNDER OF THE UNITED Y. M. C. A. SCHOOLS' COURSE, INSTRUCTOR IN PUBLIC SPEAKING IN Y. M. C. A. SCHOOLS, BROOKLYN CHAMBER OF COMMERCE, PHILADELPHIA REAL ESTATE BOARD, PENN ATHLETIC CLUB, MANUFACTURERS' CLUB OF PHILADELPHIA, NEW YORK CREDIT MEN'S ASSOCIATION, FEDERAL RESERVE BANK OF NEW YORK, ETC.

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INTRODUCTION

This is not a course in old-fashioned, Fourth-of-July, spread-eagle oratory. It is an intensive and thoroughly tested course to help the business and professional man in his speaking, both in public and in private.

The course has not been written to order. It has grown and developed out of many years of successful teaching work in Y. M. C. A. classes. It has been used in Association schools since 1912. It is workable. It is intensely practical.

The course has aided thousands of business and professional men to become creditable speakers—many of whom were formerly unable to say half a dozen sentences effectively when facing an audience.

In addition to this, and far more important, this course has developed men. It has increased their faith and vision, and shown them how to use their latent forces to the fullest possible extent. It has made leaders out of many who were previously only mute followers.

It has helped many in a financial way. Increased self-confidence and the ability to influence others are often reflected in one's earning capacity.

The founder of the course and author of the text, Mr. Dale Carnegie, spent years teaching and developing this course in the Y. M. C. A. Schools of New

York, Brooklyn, Trenton, Philadelphia, Wilmington, and Baltimore. He has also conducted classes for business men in the Advertising Club and Rotary Club of New York, in the Manufacturers' Club and Penn Athletic Club of Philadelphia, in the Chamber of Commerce of Brooklyn, and in the Federal Reserve Bank of New York. Mr. Carnegie has probably taught more business men to speak in public than any other living man.

He has delivered public lectures in America, Canada, Wales, Scotland, and England.

When the late Sir Ross Smith won the fifty thousand dollar prize for the first aeroplane flight from England to Australia, Mr. Carnegie was asked to help him prepare the talk describing his flight and to train him in the delivery of it. Sir Ross then gave this address twice a day for four months in London under the patronage of H. R. H., the Prince of Wales.

Mr. Carnegie was called to England to help prepare another travelogue address, *With Allenby in Palestine*. More than two million people have paid to hear this talk delivered in the United States, Canada, England, Ireland, Scotland, Wales, India, Ceylon, Burma, Australia, and New Zealand. The grand opera season was postponed in order that this talk might continue to be delivered at the Royal Opera House, Covent Garden, London.

In recognition of the services that Mr. Carnegie has rendered to geographical education in the British Empire, he has been made a Fellow of the Royal Geographical Society.

This fourth edition of this course has been en-

tirely rewritten from beginning to end, and represents the accumulated experience of the author in more than fifteen years of teaching this subject in Europe and America.

In addition to the text there is available a carefully prepared manual for the use of instructors. This manual gathers together definite suggestions regarding the most effective methods in the operation of classes in Public Speaking that have come out of the experience of Y. M. C. A. Schools and is a most useful guide in the conduct of class work. A copy may be secured by any accredited instructor on order to the United Y. M. C. A. Schools or the Association Press.

ARTHUR H. MYER

For the United Y. M. C. A. Schools.

CONTENTS, VOLUME I

	PAGE
CHAPTER I.	
DEVELOPING COURAGE AND SELF-CONFIDENCE	3
SPEECH BUILDING EXERCISES	23
CHAPTER II.	
SELF-CONFIDENCE THROUGH PREPARATION	31
SPEECH BUILDING EXERCISES	56
CHAPTER III.	
HOW FAMOUS SPEAKERS PREPARED THEIR ADDRESSES	65
SPEECH BUILDING EXERCISES	90
CHAPTER IV.	
THE IMPROVEMENT OF MEMORY	99
SPEECH BUILDING EXERCISES	124
CHAPTER V.	
KEEPING THE AUDIENCE AWAKE	135
SPEECH BUILDING EXERCISES	156
CHAPTER VI.	
ESSENTIAL ELEMENTS IN SUCCESSFUL SPEAKING	167
SPEECH BUILDING EXERCISES	180
CHAPTER VII.	
THE SECRET OF GOOD DELIVERY	193
SPEECH BUILDING EXERCISES	215
CHAPTER VIII.	
PLATFORM PRESENCE AND PERSONALITY	225
SPEECH BUILDING EXERCISES	250
CHAPTER IX.	
HOW TO OPEN A TALK	261
SPEECH BUILDING EXERCISES	284

CONTENTS, VOLUME II

CHAPTER X.

PAGE

CAPTURING YOUR AUDIENCE AT ONCE 295
SPEECH BUILDING EXERCISES 315

CHAPTER XI.

HOW TO CLOSE A TALK 325
SPEECH BUILDING EXERCISES 343

CHAPTER XII.

HOW TO MAKE YOUR MEANING CLEAR 353
SPEECH BUILDING EXERCISES 374

CHAPTER XIII.

HOW TO BE IMPRESSIVE AND CONVINCING 385
SPEECH BUILDING EXERCISES 410

CHAPTER XIV.

HOW TO INTEREST YOUR AUDIENCE 419
SPEECH BUILDING EXERCISES 440

CHAPTER XV.

HOW TO GET ACTION 451
SPEECH BUILDING EXERCISES 476

CHAPTER XVI.

IMPROVING YOUR DICTION 487
SPEECH BUILDING EXERCISES 511

APPENDIX.

ACRES OF DIAMONDS—*R. H. Conwell* 521
A MESSAGE TO GARCIA—*Elbert Hubbard* 553
AS A MAN THINKETH—*James Allen* 561

CHAPTER X

CAPTURING YOUR AUDIENCE AT ONCE

"You must please the audience. You must lull their fears, dissipate their suspicions, get them to lay down their arms and say, 'Come let us reason together.' This you will do by finding some common grounds and mutual interest. There are things which bind us that are stronger than the forces that sever. What are they? On your discovery of that will depend the success of your speech. If you really cannot please the audience, then show a splendid courage and extort their admiration and respect. As an illustration of the first, if I were addressing an audience of Orangemen in Belfast I should pay a tribute to loyalty to conscience. I should speak of our common admiration for our great ancestors, that is, of the things which we had in common. If I were addressing employees I should not start with raging rebukes, but seek to remind them of happier occasions, of loyal coöperation in the past, of the worries and troubles that press upon all engaged in industry. I should let them see that I was sincerely and without bitterness seeking a way out. In every case appeal to the best instincts in the audience; it is amazing how a group of people will respond to such an appeal."—Sidney F. Wicks, "Public Speaking for Business Men."

"The way we generally strive for rights is by getting our fighting blood up; and I venture to say that that is the long way and not the short way. If you come at me with your fists doubled, I think I can promise you that mine will double as fast as yours; but if you come to me and say, 'Let us sit down and take counsel together, and, if we differ from one another, understand why it is that we differ from one another, just what the points at issue are,' we will presently find that we are not so far apart after all, that the points on which we differ are few and the points on which we agree are many, and that if we only have the patience and the candor and the desire to get together, we will get together."

—Woodrow Wilson.

CHAPTER X

CAPTURING YOUR AUDIENCE AT ONCE

Several years ago the Colorado Fuel and Iron Company was suffering from labor troubles. Shooting had taken place; there had been bloodshed. The air was electric with bitter hatreds. The very name of Rockefeller was anathema. Yet John D. Rockefeller, Jr., wanted to talk to the employes of that concern. He wanted to explain, to persuade them to his way of thinking, to get them to accept his beliefs. He realized that, in the very opening of his speech, he must eradicate all ill feeling, all antagonism. At the very outset, he did it beautifully and sincerely. Most public speakers can study his method with profit:

"This is a red-letter day in my life. It is the first time I have ever had the good fortune to meet the representatives of the employees of this great company, its officers and superintendents, together, and I can assure you that I am proud to be here, and that I shall remember this gathering as long as I live. Had this meeting been held two weeks ago, I should have stood here a stranger to most of you, recognizing few faces. Having had the opportunity last week of visiting all the camps in the southern coal fields and of talking individually with practically all of the representatives, except those who were away; having visited in your homes, met many of your wives and children, we meet here

not as strangers but as friends, and it is in that spirit of mutual friendship that I am glad to have this opportunity to discuss with you our common interests.

"Since this is a meeting of the officers of the company and the representatives of the employees, it is only by your courtesy that I am here, for I am not so fortunate as to be either one or the other; and yet I feel that I am intimately associated with you men, for, in a sense, I represent both the stockholders and the directors."

That is tact—supreme tact. And the speech, in spite of the bitter hatred that had existed, was successful. The men who had been striking and fighting for higher wages never said anything more about it after Rockefeller had explained all the facts in the situation.

A DROP OF HONEY AND TWO-GUN MEN

"It is an old and true maxim 'That a drop of honey catches more flies than a gallon of gall.' So with men. If you would win a man to your cause, first convince him that you are his sincere friend. Therein is a drop of honey that catches his heart; which, say what he will, is the great high road to his reason, and when once gained, you will find but little trouble in convincing his judgment of the justice of your cause, if, indeed, that cause really be a just one."

That was Lincoln's plan. In 1858, during his campaign for the United States Senate, he was announced to speak in what was, at that time, the semi-barbarous part of Southern Illinois called "Egypt." They were a rough lot, the men in that section, and they carried ugly looking knives and pistols strapped to their belts even on public occasions. Their hatred of all anti-slavery men was

equalled only by their love of fighting and corn whiskey. Southern men, some of them slave owners from Kentucky and Missouri, had crossed over the Mississippi and the Ohio to be on hand for the excitement and trouble. Plenty of it was in prospect, for the rougher elements had sworn that, if Lincoln tried to talk, they would "run the damned Abolitionist out of town," and "shoot him to fiddle strings."

Lincoln had heard these threats, and he knew the intense feeling that existed, the positive danger. "But if only they will give me a fair chance to say a few opening words," he declared, "I'll fix them all right." So, before beginning to talk, he had himself introduced to the ringleaders, and shook their hands cordially. He made one of the most tactful openings I have ever read:

"Fellow citizens of Southern Illinois, fellow citizens of the State of Kentucky, fellow citizens of Missouri—I am told there are some of you here present who would like to make trouble for me. I don't understand why they should. I am a plain, common man, like the rest of you; and why should I not have as good a right to speak my sentiments as the rest of you? Why, good friends, I am one of you. I am not an interloper here. I was born in Kentucky, and raised in Illinois, just like the most of you, and worked my way along by hard scratching. I know the people of Kentucky, and I know the people of Southern Illinois, and I think I know the Missourians. I am one of them, and therefore ought to know them; and they ought to know me better, and, if they did know me better, they would know that I am not disposed to make them trouble. Then, why should they, or any one of them, want to make trouble for me? Don't do any such foolish thing, fellow citizens. Let us be friends, and treat each other like friends. I am one of

the humblest and most peaceful men in the world—would wrong no man, would interfere with no man's rights. And all I ask is that, having something to say, you give me a decent hearing. And, being Illinoisans, Kentuckians, and Missourians—brave and gallant people—I feel sure that you will do that. And now let us reason together, like the honest fellows we are."

As he spoke these words, his face was the very picture of good nature, and his voice vibrated with sympathetic earnestness. That tactful opening calmed the on-coming storm, silenced his enemies. In fact, it transformed many of them into friends. They cheered his speech, and, later, those rough and rude "Egyptians" were among his most ardent supporters for the Presidency.

"Interesting," you remark, "but what has all this got to do with me. I am no Rockefeller; I am not going to address hungry strikers longing to strangle and batter the life out of me. I am no Lincoln; I am not going to talk to two-gun desperadoes full of corn whiskey and hatred."

True, true, but aren't you, almost every day of your life, talking to people who differ from you on some subject under discussion? Aren't you constantly trying to win people to your way of thinking—at home, in the office, in the market place? Is there room for improvement in your methods? How do you begin? By showing Lincoln's tact? And Rockefeller's? If so, you are a person of rare finesse and extraordinary discretion. Most men begin, not by thinking about the other fellow's views and desires, not by trying to find a common

ground of agreement, but by unloading their own opinions.

For example, I have heard hundreds of speeches on the hotly contested subject of prohibition. In almost every instance, the speaker, with all the tact of a bull in a china shop, opened with some positive and perhaps belligerent statement. He showed once and for all which direction he faced and under which flag he fought. He showed that his mind was made up so firmly that there was not the slightest chance of it being changed; yet he was expecting others to abandon their cherished beliefs and to accept his. The effect? About the same that results from all arguments: no one was convinced. Instantly, he lost by his blunt, aggressive opening the sympathetic attention of all who differed with him; instantly, they discounted all he said and would say; instantly, they challenged his statements; instantly, they held his opinions in contempt. His talk served but to entrench them more strongly behind the bulwark of their own beliefs.

You see, he made, at the very outset, the fatal mistake of prodding his listeners, of getting them bending backwards and saying through their shut teeth: "No! No! No!"

Is not that a very serious situation if one wishes to win converts to his way of thinking? A most illuminating statement on this point is the following quotation from Professor Overstreet's lectures before the New School for Social Research in New York City.

"A 'No' response is a most difficult handicap to overcome. When a person has said 'No,' all his pride of personality

demands that he remain consistent with himself. He may later feel that the 'No' was ill advised; nevertheless, there is his precious pride to consider! Once having said a thing, he must stick to it. Hence it is of the very greatest importance that we start a person in the affirmative direction. . . ." The skillful speaker gets "at the outset a number of 'yes-responses.' He has thereby set the psychological processes of his listeners moving in the affirmative direction. It is like the movement of a billiard ball. Propel it in one direction, and it takes some force to deflect it; far more force to send it back in the opposite direction.

"The psychological patterns here are quite clear. When a person says 'No' and really means it, he is doing far more than saying a word of two letters. His entire organism—glandular, nervous, muscular—gathers itself together into a condition of rejection. There is, usually in minute but sometimes in observable degree, a physical withdrawal, or readiness for withdrawal. The whole neuro-muscular system, in short, sets itself on guard against acceptance. Where, on the contrary, a person says 'Yes,' none of the withdrawing activities take place. The organism is in a forward-moving, accepting, open attitude. Hence the more 'Yesses' we can, at the very outset, induce, the more likely we are to succeed in capturing the attention for our ultimate proposal.

"It is a very simple technique—this Yes-Response. And yet how much neglected! It often seems as if people get a sense of their own importance by antagonizing at the outset. The radical comes into a conference with his conservative brethren; and immediately he must make them furious! What, as a matter of fact, is the good of it? If he simply does it in order to get some pleasure out of it for himself, he may be pardoned. But if he expects to achieve something, he is only psychologically stupid.

"Get a student to say 'No' at the beginning, or a customer, child, husband, or wife, and it takes the wisdom and the patience of angels to transform that bristling negative into an affirmative."

How is one going to get these desirable "yes-responses" at the very outset? Fairly simple. "My way of opening and winning an argument," confided Lincoln, "is to first find a common ground of agreement." Lincoln found it even when he was discussing the highly inflammable subject of slavery. "For the first half hour," declared *The Mirror*, a neutral paper reporting one of his talks, "his opponents would agree with every word he uttered. From that point he began to lead them off, little by little, until it seemed as if he had got them all into his fold."

SENATOR LODGE'S WAY OF DOING IT

Shortly after the close of the World War, the late Senator Lodge and President Lowell of Harvard were scheduled to debate the League of Nations question before a Boston audience. Senator Lodge felt that most of the audience were hostile to his view; yet he must win them to his way of thinking. How? By a direct, frontal, aggressive attack on their convictions? Ah, no. The Senator was far too shrewd a psychologist to bungle his plea with such crude tactics. He began with supreme tact, with admirable finesse. The opening of his speech is quoted in a following paragraph. Note that even his most bitter opponents could not have differed with the sentiments expressed in his first dozen sentences. Note how he appeals to their emotion of patriotism in his salutation: "My Fellow Americans." Observe how he minimizes the differences in the views they are to

defend, how he deftly stresses the things they cherish in common.

See how he praises his opponent, how he insists upon the fact that they differ only on minor details of method, and not at all upon the vital question of the welfare of America and the peace of the world. He even goes further and admits that he is in favor of a League of Nations of some kind. So, in the last analysis, he differed from his opponent only in this: he felt that we ought to have a more ideal and efficacious League.

"Your Excellency, Ladies and Gentlemen, My Fellow Americans:

"I am largely indebted to President Lowell for this opportunity to address this great audience. He and I are friends of many years, both Republicans. He is the president of our great university, one of the most important and influential places in the United States. He is also an eminent student and historian of politics and government. He and I may differ as to methods in this great question now before the people, but I am sure that in regard to the security of the peace of the world and the welfare of the United States we do not differ in purposes.

"I am going to say a single word, if you will permit me, as to my own position. I have tried to state it over and over again. I thought I had stated it in plain English. But there are those who find in misrepresentation a convenient weapon for controversy, and there are others, most excellent people, who perhaps have not seen what I have said and who possibly have misunderstood me. It has been said that I am against any League of Nations. I am not; far from it. I am anxious to have the nations, the free nations of the world, united in a league, as we call it, a society, as the French call it, but united, to do all that can be done to secure the future peace of the world and to bring about a general disarmament."

No matter how determined you were beforehand to differ with a speaker, an opening like that would make you soften and relent a bit, wouldn't it? Wouldn't it make you willing to listen to more? Wouldn't it tend to convince you of the speaker's fairmindedness?

What would have been the result had Senator Lodge set out immediately to show those who believed in the League of Nations that they were hopelessly in error, cherishing a delusion? The result would have been futile; the following quotation from Professor James Harvey Robinson's enlightening and popular book, *The Mind in the Making,* shows the psychological reason why such an attack would have been futile:

"We sometimes find ourselves changing our minds without any resistance or heavy emotion, but if we are told we are wrong we resent the imputation and harden our hearts. We are incredibly heedless in the formation of our beliefs, but find ourselves filled with an illicit passion for them when anyone proposes to rob us of their companionship. It is obviously not the ideas themselves that are dear to us, but our self-esteem which is threatened. . . . The little word *my* is the most important one in human affairs, and properly to reckon with it is the beginning of wisdom. It has the same force whether it is *my* dinner, *my* dog and *my* house, or *my* faith, *my* country and *my* God. We not only resent the imputation that our watch is wrong, or our car shabby, but that our conception of the canals of Mars, of the pronunciation of 'Epictetus,' of the medicinal value of salicine, or of the date of Sargon I, are subject to revision. . . . We like to continue to believe what we have been accustomed to accept as true, and the resentment aroused when doubt is cast upon any of our assumptions leads us to seek every manner of excuse for clinging to it. The result is that most of our so-called reasoning consists

in finding arguments for going on believing as we already do."

THE BEST ARGUMENT IS AN EXPLANATION

Is it not quite evident that the speaker who argues with his audience is merely arousing their stubbornness, putting them on the defensive, making it well nigh impossible for them to change their minds? Is it wise to start by saying, "I am going to prove so and so?" Aren't your hearers liable to accept that as a challenge and remark silently, "Let's see you do it."

Is it not much more advantageous to begin by stressing something that you and all of your hearers believe, and then to raise some pertinent question that everyone would like to have answered? Then take your audience with you in an earnest search for the answer. While on that search, present the facts as you see them so clearly that they will unconsciously be led to accept your conclusions as their own. They will have much more faith in some truth that they believe they have discovered for themselves. "The best argument is that which seems merely an explanation."

In every controversy, no matter how wide and bitter the differences, there is always some common ground of agreement on which the speaker can invite everyone to assemble for the search after facts that he is going to conduct. To illustrate: even if the President of the I. W. W. were addressing a convention of the American Bankers' Association, he could find some mutual beliefs, some analogous

desires to share with his hearers. Couldn't he? Let us see:

"Poverty has always been one of the cruel problems of human society. As Americans we have always felt it our duty to alleviate, whenever and wherever possible, the sufferings of the poor. We are a generous nation. No other people in all history have poured out their wealth so prodigally, so unselfishly to help the unfortunate. Now, with this same mental generosity and spiritual unselfishness that has characterized our givings in the past, let us examine together the facts of our industrial life and see if we can find some means, fair and just and acceptable to all, that will tend to prevent as well as to mitigate, the evils of poverty."

Who could object to that? Could Emma Goldman or "Big Bill" Haywood? Could Judge Gary or J. Pierpont Morgan? Hardly.

Do we seem to be contradicting here the gospel of force and energy and enthusiasm so fervently praised in Chapter V? Hardly. There is a time for everything. But the time for force is seldom in the beginning of a talk. Tact is more likely to be needed then.

HOW PATRICK HENRY LAUNCHED HIS STORMY ADDRESS

Every school boy in the land is familiar with the fiery close of Patrick Henry's famous speech before the Virginia Convention of 1775: "Give me liberty or give me death." But few of them realize the comparative calm, the tactful manner in which Henry launched that stormy and emotional and history-making address. Should the American col-

onies separate from and go to war with England? The question was being debated with intense passion. Feelings flamed at white heat; yet Patrick Henry began by complimenting the abilities and praising the patriotism of those who opposed him. Note, in the second paragraph, how he gets his audience thinking with him by asking questions, by letting them draw their own conclusions:

"Mr. President: No man thinks more highly than I do of the patriotism, as well as abilities, of the very worthy gentlemen who have just addressed the house. But different men often see the same subject in different lights; and, therefore, I hope it will not be thought disrespectful to those gentlemen, if, entertaining as I do opinions of a character very opposite to theirs, I shall speak forth my sentiments freely, and without reserve. This is no time for ceremony. The question before the house is one of awful moment to the country. For my own part, I consider it as nothing less than a question of freedom or slavery. And in proportion to the magnitude of the subject ought to be the freedom of the debate. It is only in this way that we can hope to arrive at truth, and fulfill the great responsibility which we hold to God and our country. Should I keep back my opinions at such a time, through fear of giving offense, I should consider myself as guilty of treason towards my country, and of an act of disloyalty toward the Majesty of Heaven, which I revere above all earthly things.

"Mr. President, it is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth, and listen to the song of that Siren till she transforms us into beasts. Is this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be of the number of those who, having eyes see not, and having ears hear not, the things which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to

know the whole truth; to know the worst and to provide for it."

THE BEST SPEECH SHAKESPEARE WROTE

The most famous speech that Shakespeare put into the mouth of any of his characters—Mark Antony's funeral oration over the body of Julius Cæsar—is a classic example of supreme tact.

This was the situation. Cæsar had become dictator. Naturally, inevitably, a score of his political enemies were envious, were eager to tear him down, to destroy him, to make his power their own. Twenty-three of them banded together under the leadership of Brutus and Cassius and thrust their daggers into his body. . . . Mark Antony had been Cæsar's Secretary of State. He was a handsome chap, this Antony, a ready writer, a powerful speaker. He could represent the government well at public affairs. Small wonder Cæsar had chosen him as his right hand man. Now, with Cæsar out of the way, what should the conspirators do with Antony? Remove him? Kill him? There had been enough blood shed already; there was enough to justify as it was. Why not win this Antony to their side, why not use his undeniable influence, his moving eloquence, to shield them and further their own ends? Sounded safe and reasonable; so they tried it. They saw him and went so far as to permit him to "say a few words" over the corpse of the man who had all but ruled the world. . . .

Antony mounts the rostrum in the Roman Forum. Before him lies the murdered Cæsar. A mob surges

noisily and threateningly about Antony, a rabble friendly to Brutus, Cassius and the other assassins. Antony's purpose is to turn this popular enthusiasm into intense hatred, to stir the plebeians to rise in mutiny and slay those that had struck Cæsar down. He raises his hands, the tumult ceases, he starts to speak. Note how ingeniously, how adroitly he begins, praising Brutus and the other conspirators:

> "For Brutus is an honorable man;
> So are they all, all honorable men."

Observe that he does not argue. Gradually, unobstrusively, he presents certain facts about Cæsar; tells how the ransom from his captives filled the general coffers, how he wept when the poor cried, how he refused a crown, how he willed his estates to the public. He presents the facts; asks the mob questions; lets them draw their own conclusions. The evidence is presented, not as something new, but as something they had for the moment forgotten:

> "I tell you that which you yourselves do know."

And with a magic tongue through it all, he whipped up their feelings, stirred their emotions, aroused their pity, heated their anger. Antony's masterpiece of tact and eloquence is given here in its entirety. Search where you will, range through all the broad fields of literature and oratory, and I doubt if you will find half a dozen speeches to equal this. It merits the serious study of every man who aspires to excel in the fine art of influencing

human nature. But there is another reason, entirely aside from the one we are considering now, why Shakespeare ought to be read and reread by business men; he possessed a larger vocabulary than did any other writer who ever lived; he used words more magically, more beautifully. No one can study Macbeth and Hamlet and Julius Cæsar without unconsciously brightening and widening and refining his own diction.

Ant. Friends, Romans, countrymen, lend me your ears:
I come to bury Cæsar, not to praise him.
The evil that men do lives after them;
The good is oft interrèd with their bones:
So let it be with Cæsar. The noble Brutus
Hath told you Cæsar was ambitious:
If it were so, it was a grievous fault;
And grievously hath Cæsar answer'd it.
Here, under leave of Brutus and the rest,—
For Brutus is an honorable man;
So are they all, all honorable men,—
Come I to speak in Cæsar's funeral.
He was my friend, faithful and just to me:
But Brutus says he was ambitious;
And Brutus is an honorable man.
He hath brought many captives home to Rome,
Whose ransoms did the general coffers fill:
Did this in Cæsar seem ambitious?
When that the poor have cried, Cæsar hath wept:
Ambition should be made of sterner stuff:
Yet Brutus says he was ambitious;
And Brutus is an honorable man.
You all did see that on the Lupercal
I thrice presented him a kingly crown,
Which he did thrice refuse. Was this ambition?
Yet Brutus says he was ambitious;
And, sure, he is an honorable man.
I speak not to disprove what Brutus spoke,

But here I am, to speak what I do know.
You all did love him once,—not without cause;
What cause withholds you, then, to mourn for him?
O judgment, thou art fled to brutish beasts,
And men have lost their reason! Bear with me;
My heart is in the coffin there with Cæsar,
And I must pause till it come back to me.

1 *Cit.* Methinks there is much reason in his sayings.

2 *Cit.* If thou consider rightly of the matter,
Cæsar has had great wrong.

3 *Cit.* Has he not, masters?
I fear there will a worse come in his place.

4 *Cit.* Mark'd ye his words? He would not take the crown;
Therefore 'tis certain he was not ambitious.

1 *Cit.* If it be found so, some will dear abide it.

2 *Cit.* Poor soul! his eyes are red as fire with weeping.

3 *Cit.* There's not a nobler man in Rome than Antony.

4 *Cit.* Now mark him; he begins again to speak.

Ant. But yesterday the word of Cæsar might
Have stood against the world: now lies he there,
And none so poor to do him reverence.
O masters, if I were dispos'd to stir
Your hearts and minds to mutiny and rage,
I should do Brutus wrong, and Cassius wrong,
Who, you all know, are honorable men.
I will not do them wrong: I rather choose
To wrong the dead, to wrong myself, and you,
Than I will wrong such honorable men.
But here's a parchment with the seal of Cæsar,—
I found it in his closet,—'tis his will:
Let but the commons hear this testament
(Which, pardon me, I do not mean to read),
And they would go and kiss dead Cæsar's wounds,
And dip their napkins in his sacred blood;
Yea, beg a hair of him for memory,
And, dying, mention it within their wills,
Bequeathing it as a rich legacy
Unto their issue.

4 *Cit.* We'll hear the will; read it, Mark Antony.
Citizens. The will, the will! We will hear Cæsar's will.
Ant. Have patience, gentle friends; I must not read it:
It is not meet you know how Cæsar lov'd you.
You are not wood, you are not stones, but men;
And, being men, hearing the will of Cæsar,
It will inflame you, it will make you mad.
'Tis good you know not that you are his heirs;
For, if you should, O what would come of it!
4 *Cit.* Read the will! we'll hear it, Antony;
You shall read us the will—Cæsar's will!
Ant. Will you be patient? will you stay awhile?
I have o'ershot myself, to tell you of it.
I fear I wrong the honorable men
Whose daggers have stabb'd Cæsar; I do fear it.
4 *Cit.* They were traitors: honorable men!
Citizens. The will! the testament!
2 *Cit.* They were villains, murderers. The will! read the will!
Ant. You will compel me, then, to read the will?
Then make a ring about the corpse of Cæsar,
And let me show you him that made the will.
Shall I descend? and will you give me leave?
Citizens. Come down.
2 *Cit.* Descend. [*He comes down.*
3 *Cit.* You shall have leave.
4 *Cit.* A ring! stand round.
1 *Cit.* Stand from the hearse; stand from the body.
2 *Cit.* Room for Antony!—most noble Antony!
Ant. Nay, press not so upon me; stand far off.
Citizens. Stand back; room! bear back.
Ant. If you have tears, prepare to shed them now.
You all do know this mantle: I remember
The first time ever Cæsar put it on;
'Twas on a summer's evening, in his tent,
That day he overcame the Nervii.
Look, in this place ran Cassius' dagger through:
See what a rent the envious Casca made:
Through this the well-beloved Brutus stabb'd;

And, as he pluck'd his cursed steel away,
Mark how the blood of Cæsar follow'd it,—
As rushing out of doors, to be resolv'd
If Brutus so unkindly knock'd, or no;
For Brutus, as you know, was Cæsar's angel:
Judge, O you gods, how dearly Cæsar lov'd him!
This was the most unkindest cut of all;
For, when the noble Cæsar saw him stab,
Ingratitude, more strong than traitors' arms,
Quite vanquish'd him: then burst his mighty heart;
And, in his mantle muffling up his face,
Even at the base of Pompey's statua,
Which all the while ran blood, great Cæsar fell.
O, what a fall was there, my countrymen!
Then I, and you, and all of us fell down,
Whilst bloody treason flourish'd over us.
O, now you weep; and, I perceive, you feel
The dint of pity: these are gracious drops.
Kind souls, what, weep you, when you but behold
Our Cæsar's vesture wounded? Look you here,
Here is himself, marr'd, as you see, with traitors.

1 *Cit.* O piteous spectacle!

2 *Cit.* O noble Cæsar!

3 *Cit.* O woful day!

4 *Cit.* O traitors, villains!

1 *Cit.* O most bloody sight!

2 *Cit.* We will be reveng'd.

Citizens. Revenge,—about,—seek,—burn,—fire,—kill,—slay,—let not a traitor live!

Ant. Stay, countrymen.

1 *Cit.* Peace there! hear the noble Antony.

2 *Cit.* We'll hear him, we'll follow him, we'll die with him.

Ant. Good friends, sweet friends, let me not stir you up
To such a sudden flood of mutiny.
They that have done this deed are honorable:
What private griefs they have, alas, I know not,
That made them do 't; they're wise and honorable,
And will, no doubt, with reasons answer you.

I come not, friends, to steal away your hearts:
I am no orator, as Brutus is;
But, as you know me all, a plain blunt man,
That love my friend; and that they know full well
That gave me public leave to speak of him.
For I have neither wit, nor words, nor worth,
Action, nor utterance, nor the power of speech,
To stir men's blood: I only speak right on;
I tell you that which you yourselves do know;
Show you sweet Cæsar's wounds, poor, poor dumb mouths,
And bid them speak for me: but were I Brutus,
And Brutus Antony, there were an Antony
Would ruffle up your spirit, and put a tongue
In every wound of Cæsar, that should move
The stones of Rome to rise and mutiny.

Citizens. We'll mutiny.

1 *Cit.* We'll burn the house of Brutus.

3 *Cit.* Away, then! come, seek the conspirators.

Ant. Yet hear me, countrymen; yet hear me speak.

Citizens. Peace, ho! hear Antony; most noble Antony.

Ant. Why, friends, you go to do you know not what.
Wherein hath Cæsar thus deserv'd your loves?
Alas, you know not; I must tell you, then:
You have forgot the will I told you of.

Citizens. Most true; the will!—let's stay, and hear the will.

Ant. Here is the will, and under Cæsar's seal.
To every Roman citizen he gives.
To every several man, seventy-five drachmas.

2 *Cit.* Most noble Cæsar!—we'll revenge his death.

3 *Cit.* O, royal Cæsar!

Ant. Hear me with patience.

Citizens. Peace, ho!

Ant. Moreover, he hath left you all his walks,
His private arbors, and new-planted orchards,
On this side Tiber; he hath left them you,
And to your heirs for ever; common pleasures,
To walk abroad, and recreate yourselves.
Here was a Cæsar! when comes such another?

1 *Cit.* Never, never.—Come, away, away!
We'll burn his body in the holy place,
And with the brands fire the traitors' houses.
Take up the body.
2 *Cit.* Go, fetch fire.
3 *Cit.* Pluck down benches.
4 *Cit.* Pluck down forms, windows, any thing.
[*Exeunt Citizens with the body*
Ant. Now let it work:—Mischief, thou art afoot,
Take thou what course thou wilt!

SUMMARY

1. Begin on common ground. Get everyone agreeing with you at the outset.

2. Don't state your case so that people will be saying "no, no" at the start. When a person once says "no" his pride demands that he stick to it. "The more 'yesses' we can, at the very outset, induce, the more likely we are to succeed in capturing the attention for the ultimate proposal."

3. Do not begin by saying that you are going to prove so and so. That is liable to arouse opposition. Your hearers may say "let's see you do it." Raise some pertinent question, and let them go with you in a hunt for the answer. . . . "The best argument is that which seems merely an explanation."

4. The most famous speech that Shakespeare ever wrote is Mark Antony's funeral oration over Cæsar. It is a classic example of supreme tact. The Roman populace is friendly to the conspirators. Note how adroitly Antony turns this friendliness into a fury of hate. Note that he does it without arguing. He presents the facts, and lets them form their own opinions.

SPEECH BUILDING

WORDS OFTEN MISPRONOUNCED

"Even in a speaker of recognized ability, his mispronunciations fall harshly upon the ear and cause the hearers to suspect that his early, if not his later, education, has been wanting in polish; or (what is, perhaps, more to his detriment) that he has not been accustomed to the society of refined and cultivated people."—W. H. P. Phyfe.

Do you sound the *A's* capitalized in the following as the *a* in *arm?*

Aunt drAma heArth

Do you sound all the *A's* capitalized in the following words as you sound the *a* in *soda* and *sofa,* and as you should sound the *a* in *ask?* Few do. This first shade-vowel sound of *a* is difficult to describe on paper. It is not the *a* in *hat;* neither is it the *a* in *arm.* It is between them. However, if one must err, it had better be in under-doing rather than in over-doing it. At all hazards, avoid anything that smacks of affectation. Isn't it far better, at least in the United States, to mispronounce the *a* in *bath* and *half,* giving it the sound of *a* in *cat,* rather than to go to the other extreme and use the sound of *a* as in *arm?*

advAnce	Afternoon	Ask
advAntage	Answer	bAsket

bAss (fish)	demAnd	lAss
bAth	drAft	lAst
behAlf	fAst	lAugh
blAst	flAsk	mAster
brAnch	gAsp	pAss
brAss	ghAstly	pAst
cAlf	girAffe	pAstor
cAn't	glAnce	pAth
cAsh	glAss	plAnt
cAsket	grAft	repAst
cAst	grAnt	shAft
clAsp	grAsp	shA'n't (slang)
contrAst	grAss	slAnt
dAnce	hAlf	tAsk

ERRORS IN ENGLISH

Review. There are *four* mistakes in the following paragraph. Can you find them?

The president and myself, as officers, sign all checks. He and me were the ones who organized it and know all about the company. As the president often said, "It is our company and no one understands its affairs as well as us. We should reap the benefits of it."

New Study Material. RULE: The various forms of the verb *to be—am, is, are, was, were, has been, can be, could be, will be, shall be, would be, should be, may be*—are followed by the nominative case. For example:

Right: If you were *I*, what would you say?
Wrong: If you were *me*, what would you say?
Right: It was *I* that telephoned.

Wrong: It was *me* that telephoned.

Right: If I was (or were) *he*, I would study at night.

Wrong: If I was *him*, I would study at night.

Right: I thought it was *she*.

Wrong: I thought it was *her*.

Right: It is *we* who are to blame.

Wrong: It is *us* who are to blame.

RULE: There are seemingly two exceptions to the first rule given above. When *it* precedes *to be* or *to have been*, the verb form is followed by the objective case of the pronoun. Other subjects may be used like the word *it* in such construction. Examples:

Right: I know it to be *her*.

Wrong: I know it to be *she*.

Right: I know Mary to be *her*.

Wrong: I know Mary to be she.

Right: She supposed it to have been *them*.

Wrong: She supposed it to have been *they*.

Right: She supposed the robbers to have been *them*.

Wrong: She supposed the robbers to have been *they*.

RULE: If *to be* or *to have been* do not have *it* immediately in front of them, the verb form is followed by the nominative case of the pronoun just the same as in the first rule in this lesson.

Right: It was believed to be *she*.

Wrong: It was believed to be *her*.

Right: It was supposed to have been *they*.

Wrong: It was supposed to have been *them*.

RULE: Sometimes the subject of the principal

verb of the sentence is the same as the one used with *to be* or *to have been.* In this instance, the infinitive form is followed by the nominative case. Examples are:

Right: Mary was believed to be *she.*

Wrong: Mary was believed to be *her.*

Right: Mary was supposed to have been *she.*

Wrong: Mary was supposed to have been *her.*

RULE: *Who* is used to refer to persons only. *Which* is used to refer to animals and objects. *That* may be used to refer to persons, animals, or objects. For example:

Right: The only three *who* discussed the matter with me were very angry.

Wrong: The only three *which* discussed the matter with me were very angry.

Right: Every customer with *whom* I talked.

Wrong: Every customer with *which* I talked.

Right: The dog *which* (or *that*) won first *prize* was sold.

Wrong: The dog *who* won first prize was sold.

CORRECT USAGE OF WORDS

AFFECTED—EFFECTED. *Affect* mean to influence; as, "The market was *affected* by the news." *Effect* means to accomplish or bring to pass; as, "He *effected* a satisfactory settlement of the dispute."

EMIGRANT—IMMIGRANT. When a red-whiskered and clay-piped hostler from Dublin lands at Ellis Island, he is an *emigrant* from *Ireland* and an *immigrant* to the United States.

EMPTY—VACANT. That which contains nothing

is *empty;* that which is without its regular occupant is *vacant.* An *empty* pew may not be *vacant,* and a *vacant* pew may not be *empty.*

ENTHUSE. This word is not in good use. (Wrong) "His talk enthused the sales force." Say: "His talk made the sales force enthusiastic."

EVEN—EXACT. Do not use *even* when you mean *exact.* Say "An *exact* (not an *even*) dozen."

EAGER—EARNEST—ANXIOUS. *Eager* is more superficial and impatient and less permanent than *earnest. Anxious* suggests mental distress and possibility of disappointment. One may be *eager* to send his mother a bouquet of flowers, *earnestly* hope that the investments she has made will provide for her comfort and be *anxious* about her health.

VOICE EXERCISE—FLEXIBILITY OF THE LIPS

Nervous tension—and the beginning speaker is almost always troubled with it, especially at the outset of his talk—is very liable to manifest itself by tightening the muscles of the throat, and stiffening the jaws and lips. We have dealt in previous chapters with directions for the relaxation of the throat and jaw. Let us turn our attention now to stiff, inflexible lips. They are a handicap, a liability. The lips ought to be free and flexible to aid in the molding of clear and beautiful tones. You can possess this additional attractiveness and carrying power in your tones, if you are willing to pay for it with attention and practise. All we can do is to write the prescription here; you must take the medicine.

Take the phrase "no man." As you say *no,* round and protrude your lips. As you say *man,* draw them back as far as possible. Exaggerate the action. Draw them into something like a broad grin. Imagine that you are posing for one of those smiles you see in the advertisements for tooth paste. Now say it rapidly over and over: *No man, no man, no man, no man.*

Add another phrase and try it again: *No man, no mind, no man, no mind, no man, no mind, no man, no mind, no man, no mind. . . .*

Repeat the following sentences many times, exaggerating the motion of your lips, using them as much as you can:

So—we—do—see—across—the—lea.

Make a note of it and say I met the ice man drinking oil and selling booze.

I say turn loose the nice cats and let them eat the fat and saucy rats.

Ah, get nice ice and bathe his foot in boiling oil.

The open sea lures the gulls and calls to me.

Review Exercise. 1. Surrender your jaw, let it fall like a dead weight from your head. Take in a deep breath, feel as if you were sucking the air down into your stomach, and chant "ah" with ease, without one tiny trace of effort.

2. Take a deep breath again and say with a sweeping gesture of the hand, "I am at ease. My jaw is relaxed. My throat is open and there is no strain anywhere."

3. Take in a deep breath, and, using all the principles we have learned so far about diaphragmatic breathing, relaxation, breath control, count as

far as you can on one breath. Be sure to control the flow of the breath at the only place where it can be controlled without interfering with the voice, at the diaphragm.

4. Repeat in a falsetto voice (see Chapter VII) the following quotation from Elizabeth Barrett Browning. Even though you are using the ridiculous falsetto, try to put into the reading of this the spirit that must have moved the famous poetess to write it. Read it over until you yourself feel the meaning of it.

"Nothing is small! no lily-muffled hum of summer-bee but finds some coupling with the shining stars; no pebble at your feet but proves a sphere; no chaffinch but implies the cherubim. Earth is crammed with Heaven, and every common bush afire with God, but only he who sees takes off his shoes."

CHAPTER XI

HOW TO CLOSE A TALK

"The conclusion, too, has definite work to perform. It rounds out the talk; it holds the audience's earnest attention for a brief moment on the speech as a whole. It draws the thread of thought together; it binds and finishes the fabric of the speech. . . . Definitely plan and word your conclusion. Never break off your speech awkwardly and hurriedly with a mumbled: 'I guess that's all I have to say.' Complete your task and let the audience know it is complete." —Platform Speaking *by George Rowland Collins.*

"The clock has nothing to do with the length of a sermon. Nothing whatever! . . . A long sermon is a sermon that seems long. . . . And the short sermon is the one that ends while people are still wishing for more. It may have lasted only twenty minutes or it may have lasted for an hour and a half. If it leaves the people wishing for more, they do not know nor care what the clock said about the length of it. You cannot tell, therefore, how long a sermon is by watching the hands of a clock—watch the people. See where their hands are. If the hands of the men are for the most part in their vest pockets, pulling out their watches to note again how long you have been at it, this is ominous. See where their eyes are! See where their minds are, then you will know exactly what time of day it is for that particular sermon. It may be high time for it to come to an end."—The Art of Preaching, *by Charles R. Brown, Dean of the Divinity School, Yale University.*

CHAPTER XI

HOW TO CLOSE A TALK

Would you like to know in what parts of your speech you are most likely to reveal your inexperience or your expertness, your inaptitude or your finesse? I'll tell you: in the opening and the closing. There is an old saying in the theater, referring, of course, to actors, that goes like this: "By their entrances and their exits shall ye know them."

The beginning and the ending! They are the hardest things in almost any activity to manage adroitly. For example, at a social function aren't the most trying feats the graceful entrance and the graceful leave-taking? In a business interview, aren't the most difficult tasks the winning approach and the successful close?

The close is really the most strategic point in a speech; what one says last, the final words left ringing in the ears when one ceases—these are likely to be remembered longest. Beginners, however, seldom appreciate the importance of this coign of vantage. Their endings often leave much to be desired.

What are their most common errors? Let us discuss a few and search for remedies.

First, there is the man who finishes with: "That is about all I have to say on the matter; so I guess

I shall stop." That is not an ending. That is a mistake. That reeks of the amateur. That is almost unpardonable. If that is all you have to say, why not round off your talk, and promptly take your seat and stop without talking about stopping. Do that, and the inference that that is all you have to say may, with safety and good taste, be left to the discernment of the audience.

Then there is the speaker who says all he has to say, but he does not know how to stop. I believe it was Josh Billings who advised people to take the bull by the tail instead of the horns, since it would be easier to let go. This speaker has the bull by the frontal extremities, and wants to part company with him, but try as hard as he will, he can't get near a friendly fence or tree. So he finally thrashes about in a circle, covering the same ground, repeating himself, leaving a bad impression. . . .

The remedy? An ending has to be planned some time, doesn't it? Is it the part of wisdom to try to do it after you are facing an audience, while you are under the strain and stress of talking, while your mind must be intent on what you are saying? Or does common sense suggest the advisability of doing it quietly, calmly, beforehand?

Even such accomplished speakers as Webster, Bright, Gladstone, with their admirable command of the English language, felt it necessary to write down and all but memorize the exact words of their closings.

The beginner, if he follows in their footsteps, will seldom have cause to regret it. He ought to know very definitely with what ideas he is going

to close. He ought to rehearse the ending several times, using not necessarily the same phraseology during each repetition, but putting the thoughts definitely into words.

An extemporaneous talk, during the process of delivery, sometimes has to be altered very materially, has to be cut and slashed to meet unforeseen developments, to harmonize with the reactions of one's hearers; so it is really wise to have two or three closings planned. If one does not fit, another may.

Some speakers never get to the end at all. Along in the middle of their journey, they begin to sputter and misfire like an engine when the gasoline supply is about exhausted; after a few desperate lunges, they come to a complete standstill, a breakdown. They need, of course, better preparation, more practise—more gasoline in the tank.

Many novices stop too abruptly. Their method of closing lacks smoothness, lacks finish. Properly speaking, they have no close; they merely cease suddenly, jerkily. The effect is unpleasant, amateurish. It is as if a friend in a social conversation were to break off brusquely and dart out of the room without a graceful leave-taking.

No less a speaker than Lincoln made that mistake in the original draft of his First Inaugural. That speech was delivered at a tense time. The black storm clouds of dissension and hatred were already milling overhead. A few weeks later, the cyclone of blood and destruction burst upon the nation. Lincoln, addressing his closing words to the people of the South, had intended to end in this fashion:

"In your hands, my dissatisfied fellow-countrymen, and not in mine, is the momentous issue of the civil war. The government will not assail you. You can have no conflict without being yourselves the aggressors. You have no oath registered in heaven to destroy the government, while I have a most solemn one to preserve, protect and defend it. You can forbear the assault upon it. I cannot shrink from the defense of it. With you and not with me is the solemn question of "Shall it be peace or a sword?"

He submitted his speech to Secretary Seward. Seward quite appropriately pointed out that the ending was too blunt, too abrupt, too provocative. So Seward himself tried his hand at a closing; in fact, he wrote two. Lincoln accepted one of them and used it, with slight modifications, in place of the last three sentences of the close he had originally prepared. The result was that his First Inaugural Address now lost its provocative abruptness and rose to a climax of friendliness, of sheer beauty and poetical eloquence:

"I am loth to close. We are not enemies but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battlefield and patriot's grave to every living heart and hearthstone all over this broad land, will swell the chorus of the Union when again touched, as surely they will be, by the better angel of our nature."

How can a beginner develop the proper *feeling* for the close of an address? By mechanical rules?

No. Like culture, it is too delicate for that. It must be a matter of sensing, almost of intuition. Unless a speaker can *feel* when it is done har-

moniously, adroitly, how can he himself hope to do it?

However, this *feeling* can be cultivated; this expertness can be developed somewhat, by studying the ways in which accomplished speakers have achieved it. Here is an illustration, the close of an address by the Prince of Wales before the Empire Club of Toronto:

"I am afraid, gentlemen, that I have departed from my reserve, and talked about myself a good deal too much. But I wanted to tell you, as the largest audience that I have been privileged to address in Canada, what I feel about my position and the responsibility which it entails. I can only assure you that I shall always endeavor to live up to that great responsibility and to be worthy of your trust."

A blind man listening to that talk would *feel* that it was ended. It isn't left dangling in the air like a loose rope. It isn't left ragged and jagged. It is rounded off, it is finished.

The famous Dr. Harry Emerson Fosdick spoke in the Geneva Cathedral of St. Pierre the Sunday after the opening of the sixth assembly of the League of Nations. He chose for his text: "All they that take the sword shall perish with the sword." Note the beautiful and lofty and powerful way in which he brought his sermon to a close:

"We cannot reconcile Jesus Christ and war—that is the essence of the matter. That is the challenge which to-day should stir the conscience of Christendom. War is the most colossal and ruinous social sin that afflicts mankind; it is utterly and irremediably unchristian; in its total method and effect it means everything that Jesus did not

mean and it means nothing that he did mean; it is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on earth ever could devise. It would be worth while, would it not, to see the Christian Church claim as her own this greatest moral issue of our time, to see her lift once more as in our fathers' days, a clear standard against the paganism of this present world and, refusing to hold her conscience at the beck and call of belligerent states, put the kingdom of God above nationalism and call the world to peace? That would not be the denial of patriotism but its apotheosis.

"Here to-day, as an American, under this high and hospitable roof, I cannot speak for my government, but both as an American and as a Christian I do speak for millions of my fellow citizens in wishing your great work, in which we believe, for which we pray, our absence from which we painfully regret, the eminent success which it deserves. We work in many ways for the same end—a world organized for peace. Never was an end better worth working for. The alternative is the most appalling catastrophe mankind has ever faced. Like gravitation in the physical realm, the law of the Lord in the moral realm bends for no man and no nation: 'All they that take the sword shall perish with the sword.'"

But this collection of speech endings would not be complete without the majestic tones, the organ-like melody of the close of Lincoln's Second Inaugural. The late Earl Curzon, of Keddleston, Chancellor of Oxford University, declared that this selection was "among the glories and treasures of mankind . . . the purest gold of human eloquence, nay, of eloquence almost divine":

"Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil

shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said that 'the judgments of the Lord are true and righteous altogether.'

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."

You have just read, my dear reader, what is, in my opinion, the most beautiful speech ending ever delivered by the lips of mortal man. . . . Do you agree with my estimate? Where, in all the range of speech literature, will you find more humanity, more sheer loveliness, more sympathy?

"Noble as was the Gettysburg Address," says William E. Barton in *Life of Abraham Lincoln,* "this rises to a still higher level of nobility. . . . It is the greatest of the addresses of Abraham Lincoln and registers his intellectual and spiritual power at their highest altitude."

"This was like a sacred poem," wrote Carl Schurz. "No American President had ever spoken words like these to the American people. America had never had a president who had found such words in the depths of his heart."

But you are not going to deliver immortal pronouncements as President in Washington or as Prime Minister in Ottawa or Melbourne. Your problem, perhaps, will be how to close a simple talk before a group of business men. How shall

you set about it? Let us search a bit. Let us see if we cannot uncover some fertile suggestions.

SUMMARIZE YOUR POINTS

Even in a short talk of three to five minutes a speaker is very apt to cover so much ground that at the close the listeners are a little hazy about all his main points. However, few speakers realize that. They are misled into assuming that because these points are crystal clear in their own minds, they must be equally lucid to their hearers. Not at all. The speaker has been pondering over his ideas for some time. But his points are all new to the audience; they are flung at the audience like a handful of shot. Some may stick, but the most are liable to roll off in confusion. The hearers are liable, like Iago, to "remember a mass of things but nothing distinctly."

Some anonymous Irish politician is reported to have given this recipe for making a speech: "First, tell them that you are going to tell them; then tell them; then tell them that you have told them." Not bad, you know. In fact, it is often highly advisable to "tell them that you have told them." Briefly, of course, speedily—a mere outline, a summary.

Here is a good example. The speaker is a student of Mr. Bills' class in Public Speaking at the Chicago Central Y. M. C. A. He is also a traffic manager for one of Chicago's railways:

"In short, gentlemen, our own back door yard experience with this block device, the experience in its use in the East,

in the West, in the North—the sound operating principles underlying its operation, the actual demonstration in the money saved in one year in wreck prevention, move me most earnestly and unequivocally to recommend its immediate installation on our Southern branch."

You see what he has done? You can see it and feel it without having heard the rest of the talk. He has summed up in a few sentences, in sixty-two words, practically all the points he has made in the entire talk.

Don't you feel that a summary like that helps? If so, make that technique your own.

APPEAL FOR ACTION

The closing just quoted is an excellent illustration of the appeal-for-action ending. The speaker wanted something done: a block device installed on the Southern branch of his road. He based his appeal for it on the money it would save, on the wrecks it would prevent. The speaker wanted action, and he got it. This was not a mere practise talk. It was delivered before the board of directors of a certain railway, and it secured the installation of the block device for which it asked.

Chapter XV will discuss, in detail, the problems that confront the speaker when he attempts to get action, and how to solve them.

A TERSE, SINCERE COMPLIMENT

"The great state of Pennsylvania should lead the way in hastening the coming of the new day. Pennsylvania, the great producer of iron and steel, mother of the greatest

railroad company in the world, third among our agricultural states—Pennsylvania is the keystone of our business arch. Never was the prospect before her greater, never was her opportunity for leadership more brilliant."

With these words, Charles Schwab closed his address before the Pennsylvania Society of New York. He left his hearers pleased, happy, optimistic. That is an admirable way to finish; but, in order to be effective, it must be sincere. No gross flattery. No extravagances. This kind of a closing, if it does not ring true, will ring false, very false. And like a false coin, people will have none of it.

A HUMOROUS CLOSE

"Always leave them laughing," said George Cohan, "when you say good-by." If you have the ability to do it, and the material, fine! But how? That, as Hamlet said, is the question. Each man must do it in his own individual way.

One would hardly expect Lloyd George to leave a gathering of Methodists laughing when he was talking to them on the ultra-solemn subject of John Wesley's Tomb; but note how cleverly he managed it. Note, also, how smoothly and beautifully the talk is rounded off:

"I am glad you have taken in hand the repair of his tomb. It should be honored. He was a man who had a special abhorrence of any absence of neatness or cleanliness. He it was, I think, who said, 'let no one ever see a ragged Methodist.' It is due to him that you never can see one. (Laughter.) It is a double unkindness to leave his tomb ragged. You remember what he said to a Derbyshire girl who ran to the door as he was passing and cried, 'God

bless you, Mr. Wesley.' 'Young woman,' he answered, 'your blessing would be of more value if your face and apron were cleaner.' (Laughter.) That was his feeling about untidiness. Do not leave his grave untidy. If he passed along, that would hurt him more than anything. Do look after that. It is a memorable and sacred shrine It is your trust." (Cheers.)

CLOSING WITH A POETICAL QUOTATION

Of all methods of ending, none are more acceptable, when well done, than humor or poetry. In fact, if you can get the proper verse of poetry for your closing, it is almost ideal. It will give the desired flavor. It will give dignity. It will give individuality. It will give beauty.

Rotarian Sir Harry Lauder closed his address to the American Rotarian delegates at the Edinburgh convention in this fashion:

"And when you get back home, some of you send me a postcard. I will send you one if you do not send me one. You will easily know it is from me because there will be no stamp on it. (Laughter.) But I will have some writing on it, and the writing will be this:

'Seasons may come and seasons may go,
Everything withers in due course, you know,
But there is one thing still blooms as fresh as the dew,
That is the love and affection I still have for you.' "

That little verse fits Harry Lauder's personality, and no doubt it fitted the whole tenor of his talk. Therefore, it was excellent for him. Had some formal and restrained Rotarian used it at the end of a solemn talk, it might have been so out of key

as to be almost ridiculous. The longer I teach public speaking, the more clearly I see, the more vividly I feel, that it is impossible to give general rules that will serve on all occasions. So much depends upon the subject, the time, the place, and the man. Everyone must, as Saint Paul said, "work out his own salvation."

I was a guest recently at a farewell dinner given in honor of the departure of a certain professional man from New York City. A dozen speakers stood up in turn, eulogizing their departing friend, wishing him success in his new field of activity. A dozen talks, and only one ended in an unforgettable manner. That was one that closed with a poetical quotation. The speaker, with emotion in his voice, turned directly to the departing guest, crying: "And now, good-by. Good luck. I wish you every good wish that you can wish yourself!

> 'I touch my heart as the Easterns do:
> May the peace of Allah abide with you.
> Wherever you come, wherever you go,
> May the beautiful palms of Allah grow.
> Through days of labor and nights of rest,
> May the love of Allah make you blest.
> I touch my heart as the Easterns do:
> May the peace of Allah abide with you.'"

Mr. J. A. Abbott, Vice President of the L. A. D. Motors Corporation of Brooklyn, spoke to the employes of his organization on the subject of Loyalty and Coöperation. He closed his address with this ringing verse from Kipling's Second Jungle Book:

> "Now this is the Law of the Jungle—as old and as true as the sky;

And the Wolf that shall keep it may prosper, but the Wolf that shall break it must die.
As the creeper that girdles the tree-trunk, the Law runneth forward and back—
For the strength of the Pack is the Wolf, and the strength of the Wolf is the Pack."

If you will go to the public library in your town and tell the librarian that you are preparing a talk on a certain subject and that you wish a poetical quotation to express this idea or that, she may be able to help you find something suitable in some reference volume such as Bartlett's book of quotations.

THE POWER OF A BIBLICAL QUOTATION

If you can quote a passage from Holy Writ to back up your speech, you are fortunate. A choice Biblical quotation often has a profound effect. The well known financier, Frank Vanderlip, used this method in ending his address on the Allied Debts to the United States:

"If we insist to the letter upon our claim, our claim will in all probability never be met. If we insist upon it selfishly, we realize in hatreds but not in cash. If we are generous, and wisely generous, those claims can all be paid, and the good we do with them will mean more to us materially than anything we would conceivably be parting with. 'For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it.'"

THE CLIMAX

The climax is a popular way of ending. It is often difficult to manage and is not an ending for

all speakers nor for all subjects. But, when well done, it is excellent. It works up to a crest, a peak, getting stronger sentence by sentence. A good illustration of the climax will be found in the close of the prize winning speech on Philadelphia in Chapter III.

Lincoln used the climax in preparing his notes for a lecture on Niagara Falls. Note how each comparison is stronger than the preceding, how he gets a cumulative effect by comparing its age to Columbus, Christ, Moses, Adam, and so on:

"It calls up the indefinite past. When Columbus first sought this continent—when Christ suffered on the cross—when Moses led Israel through the Red Sea—nay, even when Adam first came from the hands of his Maker; then, as now, Niagara was roaring here. The eyes of that species of extinct giants whose bones fill the mounds of America have gazed on Niagara, as ours do now. Contemporary with the first race of men, and older than the first man, Niagara is as strong and fresh to-day as ten thousand years ago. The Mammoth and Mastodon, so long dead that fragments of their monstrous bones alone testify that they ever lived, have gazed on Niagara—in that long, long time never still for a moment, never dried, never frozen, never slept, never rested."

Wendell Phillips employed this selfsame technique in his address on Toussaint l'Ouverture. The close of it is quoted below. This selection is often cited in books on public speaking. It has vigor, vitality. It is interesting even though it is a bit too ornate for this practical age. This speech was written more than half a century ago. Amusing, isn't it, to note how woefully wrong were Wendell Phillips' prognostications concerning the historical

significance of John Brown and Toussaint l'Ouverture "fifty years hence when truth gets a hearing"? It is as hard evidently to guess history as it is to foretell next year's stock market or the price of lard.

"I would call him Napoleon, but Napoleon made his way to empire over broken oaths and through a sea of blood. This man never broke his word. 'No Retaliation' was his great motto and the rule of his life; and the last words uttered to his son in France were these: 'My boy, you will one day go back to Santo Domingo; forget that France murdered your father.' I would call him Cromwell, but Cromwell was only a soldier, and the state he founded went down with him into his grave. I would call him Washington, but the great Virginian held slaves. This man risked his empire rather than permit the slave-trade in the humblest village of his dominions.

"You think me a fanatic to-night, for you read history, not with your eyes, but with your prejudices. But fifty years hence, when Truth gets a hearing, the Muse of History will put Phocion for the Greek, and Brutus for the Roman, Hampden for England, Lafayette for France, choose Washington as the bright, consummate flower of our earlier civilization, and John Brown the ripe fruit of our noonday, then, dipping her pen in the sunlight, will write in the clear blue, above them all, the name of the soldier, the statesman, the martyr, Toussaint L'Ouverture."

WHEN THE TOE TOUCHES

Hunt, search, experiment until you get a good ending and a good beginning. Then get them close together.

The speaker who does not cut his talk to fit in with the prevailing mood of this hurried, rapid age will be unwelcome and, sometimes, positively disliked.

No less a saint than Saul of Tarsus sinned in this respect. He preached until a chap in the audience, "a young man named Eutychus," went to sleep and fell out of a window and all but broke his neck. Even then he may not have stopped talking. Who knows? I remember a speaker, a doctor, standing up one night at the University Club, Brooklyn. It had been a long banquet. Many speakers had already talked. It was two o'clock in the morning when his turn came. Had he been endowed with tact and fine feeling and discretion, he would have said half a dozen sentences and let us go home. But did he? No, not he. He launched into a forty-five minute tirade against vivisection. Long before he was half way through his audience were wishing that he, like Eutychus, would fall out of a window and break something, anything, to silence him.

Mr. Lorimer, the editor of the *Saturday Evening Post,* told me that he always stopped a series of articles in the *Post* when they were at the height of their popularity, and people were clamoring for more. Why stop then? Why then of all times? "Because," said Mr. Lorimer—and he ought to know—"the point of satiation is reached very soon after that peak of popularity."

The same wisdom will apply, and ought to be applied, to speaking. Stop while the audience is still eager to have you go on.

The greatest speech Christ ever delivered, the Sermon on the Mount, can be repeated in five minutes. Lincoln's Gettysburg address has only ten sentences. One can read the whole story of crea-

tion in Genesis in less time than it takes to peruse a murder story in the morning paper. . . . Be brief! Be brief!

Doctor Johnson, Archdeacon of Nyasa, has written a book about the primitive peoples of Africa. He has lived among them, observed them, for forty-nine years. He relates that when a speaker talks too long at a village gathering or the Gwangwara, the audience silences him with shouts of "Imetosha!" "Imetosha!"—"Enough!" "Enough!"

Another tribe is said to permit a speaker to hold forth only so long as he can stand on one foot. When the toe of the lifted member touches the ground, *finito*. He has come to an end.

And the average white audience, even though they are more polite, more restrained, dislike long speeches as much as do those African negroes.

> So be warned by their lot,
> Which I know you will not,
> And learn about speaking from them.

SUMMARY

1. The close of a speech is really its most strategic element. What is said last is likely to be remembered longest.

2. Do not end with: "That is about all I have to say on the matter; so I guess I shall stop." Stop, but don't talk about stopping.

3. Plan your ending carefully in advance as Webster, Bright, and Gladstone did. Rehearse. Know almost word for word how you are going to close.

Round off your talk. Don't leave it rough and broken like a jagged rock.

4. Seven suggested ways of closing:
   a. Summarizing, restating, outlining briefly the main points you have covered.
   b. Appealing for action.
   c. Paying the audience a sincere compliment.
   d. Raising a laugh.
   e. Quoting a fitting verse of poetry.
   f. Using a Biblical quotation.
   g. Building up a climax.

5. Get a good ending and a good beginning; and get them close together. Always stop before your audience wants you to. "The point of satiation is reached very soon after the peak of popularity."

SPEECH BUILDING

WORDS OFTEN MISPRONOUNCED

The *o* in *comely,* and the capitalized *U's* in *sUpple, sUburban* and *lUscious* are sounded as *u* in *up.*

The letters capitalized in the following should be sounded, not as the *oo* in *ooze,* but as the *u* in *futility* and *music.* This, the long *U* sound, consists of a close union of the sound of *i* in *it,* and the *oo* in *ooze.* The precise sounding of the long *ū* is rare and is an infallible sign of cultured pronunciation. In a few words, it is always enunciated correctly. For example, we never say *moosic* for *music, foo* for *few, food* for *feud, footure* for *future, boogle* for *bugle,* or *coopid* for *cupid;* but how many of us say *noo* for *new, dooty* for *duty,* and *Toosday* for *Tuesday!*

absolUte
assUme
attitUde
avenUe
carbUretor
constitUtion
consUme
credUlity
cUlinary
delUde
delUsion
deW
dilUte
dUbious
dUe
dUet
dUke
dUly
dUty
furnitUre
gratitUde
illUsion
institUte
institUtion
lUbricate
LUcy
lUre

lUte	nUtrition	subdUe
measUre	obtUse	sUit
multitUde	opportUnity	sUpine
neUtral	pictUre	tUbe
nEW	prodUce	tUbercUlosis
nEWs	renEW	TUesday
nEWspaper	resolUtion	tUmor
nUcleus	seclUde	tUmult
nUde	solUtion	tUne
nUisance	stUdent	tUtor
nUmerous	stUpid	

ERRORS IN ENGLISH

Review. There are *four* mistakes in the following paragraph. See if you can discover them.

Which was the man who did the deed? The evidence all pointed to Mr. Watson. I thought it to be he but it was supposed by the others to have been them who escaped in the night. In the long run, it was us who were wrong in both cases.

New Study Material. RULE: When a pronoun is the direct object of a verb, it is always in the objective case. In other words, if the verb in the sentence denotes an action that passes over to or affects the pronoun, then the pronoun must be in the objective case. For example:

Right: He asked you and *me* to lunch.

Wrong: He asked you and *I* to lunch.

Right: The manager asked *her* and *me* to do it.

Wrong: The manager asked *she* and *I* to do it.

Right: I cannot say *whom* we will hire.

(In the above sentence, *whom* is the object of the transitive verb *will hire,* and consequently the pronoun must be in the objective case.)

Wrong: I cannot say *who* we will hire.

Right: A landslide hit their home, demolishing their house and killing both *him* and his wife instantly.

Wrong: "A landslide hit their home, demolishing their house and killing both *he* and his wife instantly." (From an advertisement issued by the Illinois Commercial Men's Association.) (There should be another change in this sentence, making it read, in part, "both his wife and him." This is, perhaps, a rather fine point, but careful speakers usually mention the lady first.)

Right: The school graduated *us* and our classmates.

Wrong: The school graduated *we* and our classmates.

Here, again, attention should be called to the improper use of the compounds. We are prone to use *myself, yourself, herself,* when we do not intend to express reflected action or emphasis. You recall that this was discussed in Chapter IX. As stated before, this generally happens because we are not sure whether to use the nominative or objective form of the pronoun.

Right: The wrecking car brought the automobile and *them* back home.

Wrong: The wrecking car brought the automobile and *themselves* back home.

CORRECT USAGE OF WORDS

"We think by words, and therefore thought and words cannot but set and reset on each other. As a man speaks, so he thinks, and, 'as a man thinketh in his heart, so he is.'" G. P. Marsh, *Lectures On The English Language.*

FRIENDLY—AMICABLE. *Friendly* is stronger and less formal than *amicable.* A man who is *companionable* and *sociable* may not be *cordial* and *genial.* The first two words denote manner and behavior and may be applied where no genuine feeling exists; the last two qualities imply a sincere and warm friendliness.

GENEROUS—LIBERAL—MAGNANIMOUS. *Generous* means giving freely and at a sacrifice. *Liberal* refers to the amount of the gift. If your washerwoman gave twenty dollars to the Y. M. C. A., it would be *generous.* If the United States Steel Corporation contributed ten millions it would be *liberal. Magnanimous* means lofty, noble, raised above what is low and mean. It is *magnanimous* of you to forgive those who have wronged you.

HEALTHFUL—HEALTHY. *Healthful* means promoting or preserving health; as, a *healthful* climate. *Healthy* means enjoying health; as, a *healthy* man. Do not speak of "*healthy* food" or "*healthy* exercise."

HONEST—HONORABLE. The *honest* man does not lie, or steal, or defraud; the *honorable* man takes no unfair advantage, and he may even willingly sacrifice for the cause of right. The *honest* man does not lie in a horse trade. An *honorable*

man deliberately tells you that his nag is balky on cold mornings.

VOICE EXERCISE—DEVELOPING RESONANCE

The three fundamental principles of good tone production are correct breath control, relaxation and resonance. We have already dealt with the first two principles; now for the third: resonance. What is it that strengthens and beautifies the tone of your radio or victrola? The horn or loud speaker.

Your body acts as a sounding board for your voice much in the same way that the body of a violin or piano amplifies and beautifies the tones produced by the musician. The initial tone is made by the vocal chords, but this rises and reverberates against the hard bony structures of the chest, the teeth, the roof of the mouth, the nasal cavities and other parts of the face. This reverberation gives to the voice its most important quality. Think of the voice as a sky rocket rising from the diaphragm up through the darkness of your relaxed throat and breaking into a shower of sound against the nostrils and other bony parts of the head.

Our problem is not to speak with resonance. You have been speaking with it all your life. You could not be heard ten feet without it. Our task is to speak with *increased* resonance. How shall we set about it? Let me quote an interesting paragraph from a volume by Fucito and Beyer, entitled *Caruso and the Art of Singing.*

"A great deal has been said about the value of humming as a vocal exercise. . . . Humming, if correctly practised,

will develop the resonance of the voice. The humming of most people sounds like a caterwaul because the jaw, the lips, the tongue and the vocal membranes are all painfully rigid. Of course, the vocal organs should be in the same position for humming as for good tone production: there should be complete relaxation of the facial muscles, the jaw, and the tongue, just as they are kept when in a state of repose or while sleeping; the lips are to be lightly united. Thus the tone vibrations will neither be deadened by obstructing muscles nor forced through the nose by the strain; instead they will resonate within the nasal cavities and make the notes round and beautiful."

Now with relaxed tongue, throat, lips and jaw, let us hum the music of *My Old Kentucky Home:*

The sun shines bright in my old Kentucky home,
'Tis summer, the darkies are gay;
The corntop's ripe, and the meadow's all in bloom,
While the birds make music all the day.
The young folks roll on the little cabin floor,
All merry, all happy and bright;
By'n'by hard times comes a-knocking at the door,
Then my old Kentucky home, good-night!

CHORUS

Weep no more, my lady,
Oh! weep no more to-day!
We will sing one song for the old Kentucky home,
For the old Kentucky home, far away.

The first time you hum this, put the palm of your hand on top of your head and feel the vibration there.

This is most important: in practising all these exercises for resonance, let your first step be the taking of a deep breath at the diaphragm and relaxing the chest and feeling it riding on the breath.

Note the open feeling that you have in your face and nose and head as you drink the air in. As you begin to hum and exhale, do not think of exhaling at all. Imagine that you are still inhaling, still feeling that open sensation in the head. That means open cavities to reënforce and amplify your resonance. Cultivate this inhaling sensation in all your speaking.

Now hum this song once more. Place your hand this time on the back of your head and feel the vibration there.

A third time, think the tone in your nose. Feel as if it were flowing up and into the nose—the same sensation as in inhaling. Hold the bony part of your nose, just a little below the eyes, with a thumb and a forefinger. Feel the vibration there this time as you hum.

For the sake of variety, let us hum now the tune of *The Old Folks at Home:*

Way down upon the Swanee River,
Far, far away,
There's where my heart is turning ever
There's where the old folks stay.
All up and down the whole creation,
Sadly I roam,
Still longing for the old plantation,
And for the old folks at home.

CHORUS

All the world is sad and dreary,
Everywhere I roam,
Oh! darkies, how my heart grows weary,
Far from the old folks at home.

As you hum it this time, think it forward on the lips. Place your forefinger on your lips and feel them vibrate. They ought to vibrate until they tickle.

Now hum it again in as low a tone as possible; and, placing your open palm on your chest, feel the vibration there.

Hum it once more, keeping the palm of your right hand on your chest and moving the palm of the left over various parts of the head and face. Feel your whole body vibrating, causing resonance. I have known singers who, when they hummed, felt the vibrations even in their fingers and toes.

Singing is a splendid voice exercise in itself; so, using all the principles of voice production discussed in these lessons, let us sing now these two old familiar songs that we have been humming.

CHAPTER XII

HOW TO MAKE YOUR MEANING CLEAR

"Nine readers out of ten take a lucid statement for a true one."—Encyclopedia Britannica.

"Study carefully what you have to say, and put it into words by writing or by speaking aloud to an imaginary person. Arrange your points in order. Stick to your order. Divide your time among your points according to their importance. Stop when you are through."—Dr. Edward Everett Hale.

"If speaking on Solomon to a group of business men, refer to him as the J. P. Morgan of his day. If talking to baseball fans about Samson call him the Babe Ruth of his time. When Frank Simonds undertook to describe Foch's strategy in battering down the Hindenburg line he used the figure of pounding at the two hinges of a gate. In a similar manner Hugo used the letter A to illustrate the battlefield of Waterloo, and Elson the horseshoe in describing the battle of Gettysburg. Everyone is acquainted with gates, horseshoes and the alphabet, although not everyone has seen battles."—Glenn Clark, Self-Cultivation in Extemporaneous Speaking.

"One picture is worth ten thousand words."—Chinese Proverb.

"My father was a man of great intellectual energy. My best training came from him. He was intolerant of vagueness, and from the time I began to write until his death in 1903, when he was eighty-one years old, I carried everything I wrote to him. He would make me read it aloud, which was always painful to me. Every now and then he would stop me. 'What do you mean by that?' I would tell him, and, of course, in doing so would express myself more simply than I had on paper. 'Why didn't you say so?' he would go on. 'Don't shoot at your meaning with birdshot and hit the whole countryside; shoot with a rifle at the thing you have to say.'"—Woodrow Wilson.

CHAPTER XII

HOW TO MAKE YOUR MEANING CLEAR

A famous English bishop, during the war, spoke to some unlettered negro troops at Camp Upton, Long Island. They were on their way to the trenches; but a very small percentage of them had any adequate idea why they were being sent. I know: I questioned them. Yet the Lord Bishop talked to these negroes about "International amity," and "Servia's right to a place in the sun." Why, the half of those negroes did not know whether Servia was a town or a disease. He might as well, as far as results were concerned, have delivered a sonorous eulogy on the Nebular Hypothesis. However, not a single trooper left the hall while he was speaking: the military police with revolvers were stationed at every exit to prevent that consummation.

I do not wish to belittle the bishop. He is every inch a scholar; and before a body of collegiate men he would probably have been powerful; but he failed with these negroes, and he failed utterly: he did not know his audience, and he evidently knew neither the precise purpose of his talk nor how to accomplish it.

What do we mean by the purpose of an address?

Just this: every talk, regardless of whether the speaker realizes it or not, has one of four major goals. What are they?

1. To make something clear.
2. To impress and convince.
3. To get action.
4. To entertain.

Let us illustrate these by a series of concrete examples.

Lincoln, who was always more or less interested in mechanics, once invented and patented a device for lifting stranded boats off sand bars and other obstructions. He worked in a mechanic's shop near his law office, making a model of his apparatus. Although the device finally came to naught, he was decidedly enthusiastic over its possibilities. When friends came to his office to view the model, he took no end of pains to explain it. The main purpose of those explanations was clearness.

When he delivered his immortal oration at Gettysburg, when he gave his first and second inaugural addresses, when Henry Clay died and Lincoln delivered an eulogy on his life—on all these occasions, Lincoln's main purpose was impressiveness and conviction. He had to be clear, of course, before he could be convincing; but, in these instances, clearness was not his major consideration.

In his talks to juries, he tried to win favorable decisions. In his political talks, he tried to win votes. His purpose, then, was *action*.

Two years before he was elected President, Lincoln prepared a lecture on Inventions. His pur-

pose was entertainment. At least, that should have been his goal; but he was evidently not very successful in attaining it. His career as a popular lecturer was, in fact, a distinct disappointment. In one town, not a person came to hear him.

But he did succeed and he succeeded famously in the other speeches of his that I have referred to. And why? Because, in those instances, he knew his goal, and he knew how to achieve it. He knew where he wanted to go and how to get there. And because so many speakers don't know just that, they often flounder and come to grief.

For example: I once saw a United States Congressman hooted and hissed and forced to leave the stage of the old New York Hippodrome, because he had—unconsciously, no doubt, but nevertheless, unwisely—chosen clearness as his goal. It was during the war. He talked to his audience about how the United States was preparing. The crowd did not want to be instructed. They wanted to be entertained. They listened to him patiently, politely, for ten minutes, a quarter of an hour, hoping the performance would come to a rapid end. But it didn't. He rambled on and on; patience snapped; the audience would not stand for more. Someone began to cheer ironically. Others took it up. In a moment, a thousand people were whistling and shouting. The speaker, obtuse and incapable as he was of sensing the temper of his audience, had the bad taste to continue. That aroused them. A battle was on. Their impatience mounted to ire. They determined to silence him. Louder and louder grew their storm of protest. Finally, the roar of it,

the anger of it drowned his words—he could not have been heard twenty feet away. So he was forced to give up, acknowledge defeat, and retire in humiliation.

Profit by his example. Know your goal. Choose it wisely before you set out to prepare your talk. Know how to reach it. Then set about it, doing it skillfully and with science.

All this requires knowledge, special and technical instruction. And so important is this phase of speech construction that four chapters of this course will be devoted to it. The remainder of this chapter will show you how to make your talks clear. Chapter XIII will indicate how to make them impressive and convincing. Chapter XIV will show how to make them interesting. Chapter XV will demonstrate a scientific method for getting action.

USE COMPARISONS TO PROMOTE CLEARNESS

As to clearness: do not underestimate the importance of it nor the difficulty. I recently heard a certain Irish poet give an evening of readings from his own poems. Not ten per cent of the audience, half the time, knew what he was talking about. Many talkers, both in public and private, are a lot like that.

When I discussed the essentials of public speaking with Sir Oliver Lodge, a man who has been lecturing to university classes and to the public for forty years, he emphasized most of all the importance, first, of knowledge and preparation; second, of "taking good pains to be clear."

The great General Von Moltke, at the outbreak of the Franco-Prussian War, said to his officers: "Remember, gentlemen, that any order that *can* be misunderstood, *will* be misunderstood."

Napoleon recognized the same danger. His most emphatic and oft-reiterated instruction to his secretaries was: "Be clear! Be clear!"

When the disciples asked Christ why He taught the public by parables, He answered: "Because they seeing, see not: and hearing, hear not; neither do they understand."

And when you talk on a subject strange to your hearer or hearers, can you hope that they will understand you any more readily than people understood the Master?

Hardly. So what can we do about it? What did He do when confronted by a similar situation? Solved it in the most simple and natural manner imaginable: described the things people did not know by likening them to things they did know. The kingdom of Heaven . . . what would it be like? How could those untutored peasants of Palestine know? So Christ described it in terms of objects and actions with which they were already familiar:

"The kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

"Again, the kingdom of Heaven is like unto a merchantman seeking goodly pearls. . . ."

"Again, the kingdom of Heaven is like unto a net that was cast into the sea. . . ."

That was lucid; they could understand that. The housewives in the audience were using leaven every week; the fishermen were casting their nets into the sea daily; the merchants were dealing in pearls.

And how did David make clear the watchfulness and loving kindness of Jehovah?

"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, He leadeth me beside the still waters. . . ."

Green grazing grounds in that almost barren country . . . still waters where the sheep could drink—those pastoral people could understand that.

Here is a rather striking and half-amusing example of the use of this principle: some missionaries were translating the Bible into the dialect of a tribe living near equatorial Africa. They progressed to the verse: "Though your sins be as scarlet, they shall be white as snow." How were they to translate that? Literally? Meaningless. Absurd. The natives had never scooped off the sidewalk on a February morning. They did not even have a word for snow. They could not have told the difference between snow and ice cream; but they had climbed cocoanut trees many times and shaken down a few nuts for lunch; so the missionaries likened the unknown to the known, and changed the verse to read: "Though your sins be as scarlet, they shall be as white as the meat of a cocoanut."

Under the circumstances, it would be hard to improve on that, wouldn't it?

At the State Teachers' College at Warrensburg,

Missouri, I once heard a lecturer on Alaska who failed, in many places, to be either clear or interesting because, unlike those African missionaries, he neglected to talk in terms of what his audience knew. He told us, for example, that Alaska had a gross area of 590,804 square miles, and a population of 64,356.

Half a million square miles—what does that mean to the average man? Precious little. He is not used to thinking in terms of square miles. They conjure up no mental picture. He does not have any idea whether half a million square miles are approximately the size of Maine or Texas. Suppose the speaker had said that the coast line of Alaska and its islands is longer than the distance around the globe, and that its area more than equals the combined areas of Vermont, New Hampshire, Maine, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, West Virginia, North Carolina, South Carolina, Georgia, Florida, Mississippi and Tennessee. Would not that give everyone a fairly clear conception of the area of Alaska?

He said the population was 64,356. The chances are that not one person in ten remembered the census figures for five minutes—or even one minute. Why? Because the rapid saying of "sixty-four thousand, three hundred and fifty-six" does not make a very clear impression. It leaves only a loose, insecure impression, like words written on the sand of the seashore. The next wave of attention quite obliterates them. Would it not have been better to have stated the census in terms of some-

thing with which they were very familiar? For example: St. Joseph was not very far away from that little Missouri town where the audience lived. Many of them had been to St. Joseph; and, Alaska had, at that time, ten thousand less people than St. Joseph. Better still, why not talk about Alaska in terms of the very town where you are speaking? Wouldn't the speaker have been far clearer had he said: "Alaska is eight times as large as the state of Missouri; yet it has only thirteen times as many people as live right here in Warrensburg"?

In the following illustrations, which are the clearer, the *a* statement or the *b*?

(a) Our nearest star is thirty-five trillion miles away.

(b) A train going at the rate of a mile a minute would reach our nearest star in forty-eight million years; if a song were sung there and the sound could travel here it would be three million, eight hundred thousand years before we could hear it. A spider's thread reaching to it would weigh five hundred tons.

(a) St. Peter's, the biggest church in the world, is 232 yards long, and 364 feet wide.

(b) It is about the size of two buildings like the capitol at Washington piled on top of one another.

Sir Oliver Lodge happily uses this method when explaining the size and nature of atoms to a popular audience. I heard him tell a European audience that there were as many atoms in a drop of water as there were drops of water in the Mediterranean Sea; and many of his hearers had spent over a week sailing from Gibraltar to the Suez Canal. To bring the matter still closer home, he said there were

as many atoms in one drop of water as there were blades of grass on all the earth.

Richard Harding Davis told a New York audience that the Mosque of St. Sophia was "about as big as the auditorium of the Fifth Avenue theater." He said Brindisi "looks like Long Island City when you come into it from the rear."

Use this principle henceforth in your talks. If you are describing the great pyramid, first tell your hearers it is 451 feet, then tell them how high that is in terms of some building they see every day. Tell how many city blocks the base would cover. Don't speak about so many thousand gallons of this or so many hundred thousand barrels of that without also telling how many rooms the size of the one you are speaking in could be filled with that much liquid. Instead of saying twenty feet high, why not say one and a half times as high as this ceiling? Instead of talking about distance in terms of rods or miles, is it not clearer to say as far as from here to the union station, or to such and such a street?

AVOID TECHNICAL TERMS

If you belong to a profession the work of which is technical—if you are a lawyer, a physician, an engineer, or are in a highly specialized line of business—be doubly careful when you talk to outsiders, to express yourself in plain terms and to give necessary details.

I say be doubly careful, for, as a part of my professional duties, I have listened to hundreds of speeches that failed right at this point and failed

woefully. The speakers appeared totally unconscious of the general public's widespread and profound ignorance regarding their particular specialties. So what happened? They rambled on and on, uttering thoughts, using phrases that fitted into their experience and were instantly and continuously meaningful to them; but to the uninitiated, they were about as clear as the Missouri River after the June rains have fallen on the newly-plowed corn fields of Iowa and Kansas.

What should such a speaker do? He ought to read and heed the following advice from the facile pen of Ex-Senator Beveridge of Indiana:

> "It is a good practice to pick out the least intelligent looking person in the audience and strive to make that person interested in your argument. This can be done only by lucid statement of fact and clear reasoning. An even better method is to center your talk on some small boy or girl present with parents.
>
> "Say to yourself—say out loud to your audience, if you like—that you will try to be so plain that the child will understand and remember your explanation of the question discussed, and after the meeting be able to tell what you have said."

I remember hearing a physician, a student of this course, remark in the course of his talk that "diaphragmatic breathing is a distinct aid to the peristaltic action of the intestines and a boon to health." He was about to dismiss that phase of his talk with that one sentence and to rush on to something else. I stopped him; and asked for a show of hands of those who had a clear conception of how diaphragmatic breathing differs from other kinds of breath-

ing, why it is especially beneficial to physical well-being and what peristaltic action is. The result of the vote surprised the doctor; so he went back, explained, enlarged in this fashion:

"The diaphragm is a thin muscle forming the floor of the chest at the base of the lungs and the roof of the abdominal cavity. When inactive and during chest breathing, it is arched like an inverted washbowl.

"In abdominal breathing every breath forces this muscular arch down until it becomes nearly flat and you can feel your stomach muscles pressing against your belt. This downward pressure of the diaphragm massages and stimulates the organs of the upper part of the abdominal cavity—the stomach, the liver, the pancreas, the spleen, the solar plexus.

"When you breathe out again, your stomach and your intestines will be forced up against the diaphragm and will be given another massage. This massaging helps the process of elimination.

"A vast amount of ill health originates in the intestines. Most indigestion, constipation, and auto-intoxication would disappear if our stomachs and intestines were properly exercised through deep diaphragmatic breathing."

THE SECRET OF LINCOLN'S CLEARNESS

Lincoln had a deep and abiding affection for putting a proposition so that it would be instantly clear to everyone. In his first message to Congress, he used the phrase "sugar-coated." Mr. Defrees, the public printer, being Lincoln's personal friend, suggested to him that although the phrase might be all right for a stump speech in Illinois, it was not dignified enough for a historical state paper. "Well, Defrees," Lincoln replied, "if you think the time

will ever come when the people will not understand what 'sugar-coated' means, I'll alter it; otherwise, I think I'll let it go."

He once explained to Dr. Gulliver, the President of Knox College, how he developed his "passion" for plain language, as he phrased it:

> "Among my earliest recollections I remember how, when a mere child, I used to get irritated when anybody talked to me in a way I could not understand. I don't think I ever got angry at anything else in my life. But that always disturbed my temper, and has ever since. I can remember going to my little bedroom, after hearing the neighbors talk of an evening with my father, and spending no small part of the night walking up and down and trying to make out the exact meaning of some of their, to me, dark sayings. I could not sleep, though I often tried to, when I got on such a hunt after an idea, until I had caught it, and when I thought I had got it I was not satisfied until I had repeated it over and over, until I had put it in language plain enough as I thought for any boy I knew to comprehend. This was a kind of passion with me, and it has since stuck by me."

A passion? Yes, it must have amounted to that, for Mentor Graham, the schoolmaster of New Salem, testified: "I have known Lincoln to study for hours the best way of three to express an idea."

An all too common reason why men fail to be intelligible is this: the thing they wish to express is not clear even to themselves. Hazy impressions! Indistinct, vague ideas! The result? Their minds work no better in a mental fog than a camera does in a physical fog. They need to be as disturbed over obscurity and ambiguity as Lincoln was. They need to use his methods.

APPEAL TO THE SENSE OF SIGHT

The nerves that lead from the eye to the brain are, as we observed in Chapter IV, many times larger than those leading from the ear; and science tells us that we give twenty-five times as much attention to eye suggestions as we do to ear suggestions.

"One seeing," says an old Japanese proverb, "is better than a hundred times telling about."

So, if you wish to be clear, picture your points, visualize your ideas. That was the plan of the late John H. Patterson, president of the well known National Cash Register Company. He wrote an article for *System Magazine,* outlining the methods he used in speaking to his workmen and his sales forces:

"I hold that one cannot rely on speech alone to make himself understood or to gain and hold attention. A dramatic supplement is needed. It is better to supplement whenever possible with pictures which show the right and the wrong way; diagrams are more convincing than mere words, and pictures are more convincing than diagrams. The ideal presentation of a subject is one in which every subdivision is pictured and in which the words are used only to connect them. I early found that in dealing with men, a picture was worth more than anything I could say.

"Little grotesque drawings are wonderfully effective. . . . I have a whole system of cartooning or 'chart talks.' A circle with a dollar mark means a piece of money, a bag marked with a dollar is a lot of money. Many good effects can be had with moon faces. Draw a circle, put in a few dashes for the eyes, nose, mouth, and ears. Twisting these lines gives the expressions. The out-of-date man has the corner of his mouth down; the chipper, up-to-date

fellow has the curves up. The drawings are homely, but the most effective cartoonists are not the men who make the prettiest pictures; the thing is to express the idea and the contrast.

"The big bag and the little bag of money, side by side, are the natural heads for the right way as opposed to the wrong way; the one brings much money, the other little money. If you sketch these rapidly as you talk, there is no danger of people's letting their minds wander; they are bound to look at what you are doing and thus to go with you through the successive stages to the point you want to make. And again, the funny figures put people in good humor.

"I used to employ an artist to hang around in the shops with me and quietly make sketches of things that were not being done right. Then the sketches were made into drawings and I called the men together and showed them exactly what they were doing. When I heard of the stereopticon I immediately bought one and projected the drawings on the screen, which, of course, made them even more effective than on paper. Then came the moving picture. I think that I had one of the first machines ever made and now we have a big department with many motion picture films and more than 60,000 colored stereopticon slides."

Not every subject or occasion, of course, lends itself to exhibits and drawings; but let us use them when we can. They attract attention, stimulate interest and often make our meaning doubly clear.

ROCKEFELLER RAKING OFF THE COINS

Mr. Rockefeller also used the columns of *System Magazine* to tell how he appealed to the sense of sight to make clear the financial situation of the Colorado Fuel and Iron Company:

"I found that they (the employees of the Colorado Fuel and Iron Co.) imagined the Rockefellers had been drawing immense profits from their interests in Colorado; no end of people had told them so. I explained the exact situation to them. I showed them that during the fourteen years in which we had been connected with the Colorado Fuel and Iron Co., it had never paid one cent in dividends upon the common stock.

"At one of our meetings, I gave a practical illustration of the finances of the company. I put a number of coins on the table. I swept off a portion which represented their wages—for the first claim upon the company is the pay roll. Then I took away more coins to represent the salaries of the officers, and then the remaining coins to represent the fees of the directors. There were no coins left for the stockholders. And when I asked: 'Men, is it fair, in this corporation where we are all partners, that three of the partners should get all the earnings, be they large or small—all of them—and the fourth nothing?'

"After the illustration, one of the men made a speech for higher wages. I asked him, 'Is it fair for you to want more wages when one of the partners gets nothing?' He admitted that it did not look like a square deal; I heard no more about increasing the wages."

Make your eye appeals definite and specific. Paint mental pictures that stand out as sharp and clear as a stag's horn silhouetted against the setting sun. For example, the word "dog" calls up a more or less definite picture of such an animal—perhaps a cocker spaniel, a Scotch terrier, a St. Bernard, or a Pomeranian. Notice how much more distinct an image springs into your mind when I say "bulldog" —the term is less inclusive. Doesn't "a brindle bulldog" call up a still more explicit picture? Is it not more vivid to say "a black Shetland pony" than to talk of "a horse"? Doesn't "a white ban-

tam rooster with a broken leg" give a much more definite and sharp picture than merely the word "fowl"?

RESTATE YOUR IMPORTANT IDEAS IN DIFFERENT WORDS

Napoleon declared repetition to be the only serious principle of rhetoric. He knew that because an idea was clear to him was not always proof that it was instantly grasped by others. He knew that it takes time to comprehend new ideas, that the mind must be kept focussed on them. In short, he knew they must be repeated. Not in exactly the same language. People will rebel at that, and rightly so. But if the repetition is couched in fresh phraseology, if it is varied, your hearers will never regard it as repetition at all.

Let us take a specific example. The late Mr. Bryan said:

> "You cannot make people understand a subject, unless you understand that subject yourself. The more clearly you have a subject in mind, the more clearly can you present that subject to the minds of others."

The last sentence here is merely a restatement of the idea contained in the first; but when these sentences are spoken, the mind does not have time to see that it is repetition. It only *feels* that the subject has been made more clear.

I seldom teach a single session of this course without hearing one or perhaps half a dozen talks that would have been more clear, more impressive, had the speaker but employed this principle of restate-

ment. It is almost entirely ignored by the beginner. And what a pity!

USE GENERAL ILLUSTRATIONS AND SPECIFIC INSTANCES

One of the surest and easiest ways to make your points clear is to follow them with general illustrations and concrete cases. What is the difference between the two? One, as the term implies, is general; the other, specific.

Let us illustrate the difference between them and the uses of each with a concrete example. Suppose we take the statement: "There are professional men and women who earn astonishingly large incomes."

Is that statement very clear? Have you a clear-cut idea of what the speaker really means? No, and the speaker himself cannot be sure of what such an assertion will call up in the minds of others. It may cause the country doctor in the Ozark Mountains to think of a family doctor in a small city with an income of five thousand. It may cause a successful mining engineer to think in terms of the men in his profession who make a hundred thousand a year. The statement, as it stands, is entirely too vague and loose. It needs to be tightened. A few illuminating details ought to be given to indicate what professions the speaker refers to and what he means by "astonishingly large."

"There are lawyers, prize fighters, song writers, novelists, playwrights, painters, actors and singers who make more than the President of the United States."

Now, hasn't one a much clearer idea of what the speaker meant? However, he has not individualized. He has used general illustrations, not specific instances. He has said "singers," not Melba or Geraldine Farrar or Mary Garden.

So the statement is still more or less vague. We cannot call up concrete cases to illustrate it. Should not the speaker do it for us? Would he not be clearer if he employed specific examples—as is done in the following paragraph?

"Samuel Untermyer and Max D. Steuer, the great trial lawyers, are said to earn a million dollars a year. Benny Leonard, it is estimated, has had his income up to a third of a million in a year. Jack Dempsey is reputed to have achieved the half million mark. Irving Berlin's rag-time music is reported to have brought him in as much as a quarter of a million in twelve months. Avery Hopwood has made five thousand dollars a week royalty on his plays. Harold Bell Wright has admitted in an interview that his pen has brought him a hundred thousand dollars in one year. Childe Hassam has sold that much in paintings in a similar length of time. Ethel Barrymore was tempted into vaudeville at a salary of two thousand five hundred dollars a week. Caruso and McCormick are reported to have had an annual income of a third of a million, including royalties on their records."

Now, has not one an extremely plain and vivid idea of exactly and precisely what the speaker wanted to convey?

Be concrete. Be definite. Be specific. This quality of definiteness not only makes for clearness but for impressiveness and conviction and interest also.

DO NOT EMULATE THE MOUNTAIN GOAT

Professor William James, in one of his talks to teachers, pauses to remark that one can make only one point in a lecture, and the lecture he referred to lasted an hour. Yet I recently heard a speaker, who was limited by a stop watch to three minutes, begin by saying that he wanted to call our attention to eleven points. Sixteen and a half seconds to each phase of his subject! Seems incredible, doesn't it, that an intelligent man should attempt anything so manifestly absurd. True, I am quoting an extreme case; but the tendency to err in that fashion, if not to that degree, handicaps almost every novice. He is like a Cook's guide who shows Paris to the tourist in one day. It can be done, just as one can walk through the American Museum of Natural History in thirty minutes. But neither clearness nor enjoyment results. Many a talk fails to be clear because the speaker seems intent upon establishing a world's record for ground covered in the allotted time. He leaps from one point to another with the swiftness and agility of a mountain goat.

The talks in this course must, owing to the pressure of time, be short; so cut your cloth accordingly. If, for example, you are to speak on Labor Unions, do not attempt to tell us in three or six minutes why they came into existence, the methods they employ, the good they have accomplished, the evil they have wrought, and how to solve industrial disputes. No, no; if you strive to do that, no one will have a very clear conception of what

you have said. It will be all confused, a blur, too sketchy, too much of a mere outline.

Wouldn't it be the part of wisdom to take one phase and one phase only of labor unions, and cover that adequately and illustrate it? It would. That kind of a speech leaves a single impression. It is lucid, easy to listen to, easy to remember.

However, if you must cover several phases of your topic, it is often advisable to summarize briefly at the end. Let us see how that suggestion operates. Here is a summary of this lesson. Does the reading of it help to make the message we have been presenting more lucid, more comprehensible?

SUMMARY

1. To be clear is highly important and often very difficult. Christ declared that He had to teach by parables, "Because they (His hearers) seeing, see not; and hearing, hear not; neither do they understand."

2. Christ made the unknown clear by talking of it in terms of the known. He likened the Kingdom of Heaven to leaven, to nets cast into the sea, to merchants buying pearls. "Go thou, and do likewise." If you wish to give a clear conception of the size of Alaska, do not quote its area in square miles; name the states that could be put into it; enumerate its population in terms of the town where you are speaking.

3. Avoid technical terms when addressing a lay audience. Follow Lincoln's plan of putting your

ideas into language plain enough for any boy to comprehend.

4. Be sure that the thing you wish to speak about is first as clear as noonday sunshine in your own mind.

5. Appeal to the sense of sight. Use exhibits, pictures, illustrations when possible. Be definite. Don't say "dog" if you mean "a fox terrier with a black splotch over his right eye."

6. Restate your big ideas; but don't repeat, don't use the same phrases twice. Vary the sentences, but reiterate the idea without letting your hearers detect it.

7. Make your abstract statement clear by following it with general illustrations—and what is often better still—by specific instances and concrete cases.

8. Do not strive to cover too many points. In a short speech, one cannot hope to treat adequately more than one or two phases of a big topic.

9. Close with a brief summary of your points.

SPEECH BUILDING

WORDS OFTEN MISPRONOUNCED

"A well educated gentleman may not know many languages—may not be able to speak any but his own. But whatever languages he knows, he knows precisely; whatever word he pronounces, he pronounces rightly." —Ruskin.

These words have four—not three—syllables. Read them aloud correctly.

ac-cu-ra-cy
a-e-ri-al
a-mi-a-ble
a-wak-en-ing
cer-e-mon-y
de-lir-i-ous
de-lir-i-um
de-liv-er-y
dis-cov-er-y
ex-pe-di-ent
gen-er-al-ly
ge-og-ra-phy
hy-gi-en-ic
in-er-ti-a
mem-o-ra-ble
mis-er-a-ble
Na-po-le-on
pneu-mo-ni-a
pre-pos-ter-ous
ri-dic-u-lous
tem-per-a-ment
tem-pes-tu-ous
u-su-al-ly
val-u-a-ble
ven-er-a-ble

These words have five—not four—syllables.

ac-com-pa-ni-ment
con-si-der-a-ble
lab-o-ra-to-ry

ERRORS IN ENGLISH

Review. As this chapter completes three-fourths of the course, you will find that the following sentences review many of the points which have already been taken up in the study of your language. Some of them are incorrect and some are not. Look them over and give your reason for the decision which you make in each case.

Us men will have to settle the matter.

If you were him, I know what you would do.

It is us who are to blame.

I interviewed three men, none of which were satisfactory.

The horse who won the Derby sold for two hundred thousand dollars.

Nobody knows who he will take.

I seen him. Wasn't you there?

It looks as if there was going to be trouble sure.

Don't lay down now.

He bored three oil wells and sunk a lot of money, but neither of them paid.

He is not so prosperous as he once was.

Either of the cars are all right, but he don't intend to buy nothing.

He has always drunk heavily.

He had ought to have known better.

Everybody ought to take their own bait and tackle.

New Study Material. RULE: So many people use *who* when they should say *whom* in short questions ending or beginning with a preposition. Look at the sentences given below and you will find that

if you turn them around so that the preposition stands first, you will probably not make the mistake. Some authorities claim that you should never close a sentence with a preposition. This is the better rule.

Right: *Whom* did you ask for? or For *whom* did you ask?

Wrong: *Who* did you ask for?

Right: *Whom* are you going to the dinner with? or With *whom* are you going to the dinner?

Wrong: *Who* are you going to the dinner with?

RULE: Whenever you have any form of the verb *to be,* the nominative case is used after it instead of the objective case.

Right: *Who* did you say the girl was?

Wrong: *Whom* did you say the girl was?

Right: Do you know *who* it is that is doing this?

Wrong: Do you know *whom* it is that is doing this?

RULE: We are in the habit of putting certain expressions, like "I am certain," etc., into sentences. This makes it more difficult to decide whether *who* or *whom* should be used.

Right: I am giving you an assistant *who,* I am sure, will render satisfactory service. (*Who* is the right word because it is the subject of *will render.*)

Wrong: I am giving you an assistant *whom,* I am sure, will render satisfactory service.

Right: He is a man *whom,* I am certain, you can place in any position. (Here, *whom* is the object of *can place,* therefore it is the correct form.)

Wrong: He is a man *who,* I am sure, you can place in any position.

Right: The president *who,* as you know, was to blame, has been impeached. (The key to this is to drop *as you know. Who* is the subject of *was* in the clause, *who was to blame.*)

Wrong: The president *whom,* as you know, was to blame, has been impeached.

RULE: *Whoever* and *whomever* are used just the same as *who* and *whom.*

Right: I will fight with *whoever* gives me the best offer.

Wrong: I will fight with *whomever* gives me the best offer.

Right: *Whoever* wins will take the gate money.

Wrong: *Whomever* wins will take the gate money.

Right: You may fight *whomever* you desire.

Wrong: You may fight *whoever* you desire.

Right: When a money order is endorsed to someone other than the payee, the post office must pay the amount to *whoever* brings it to the window if he can identify himself. (*Whoever* is correct here because it is the subject of *brings.* The preposition *to* has an object but it is the whole clause, *whoever brings it to the window,* etc., that is so considered.)

CORRECT USAGE OF WORDS

INDIFFERENCE—APATHY. *Indifference* expresses absence of feeling toward certain things. *Apathy* is an entire lack of feeling. You may be *indifferent* about an election in your city. You are *apathetic* about the elections in Johnson County, Missouri.

LIKELY—APT—LIABLE. (Wrong) "His obstinacy is *likely* to get him into trouble."

Better say: "His obstinacy is *liable* (or *apt*) to get him into trouble." *Apt* suggests a natural tendency; as, people are *apt* to blame their misfortunes on Fate. *Likely* refers to a probable and not unpleasant contingency; as, Our horse is *likely* to win the Bellair *Handicap* Race. *Liable* suggests something unpleasant; as, We are *liable* to have trouble.

PERMIT—ALLOW. You *permit* people to cross a field if you approve, sanction, or authorize the crossing, but if you do not attempt to prevent it, you *allow* it.

RECOLLECT—REMEMBER. *Remember* does not necessarily suggest an effort; *recollect* does.

VOICE EXERCISE—DEVELOPING RESONANCE

The following discussion of resonance and exercises for its development were written especially for this course by Professor R. J. Hughes:

Do you remember, when you were a boy, how, when you stuck your head into the half-empty rain barrel, and uttered a sound, the wonderful effect produced fairly made your ears ring? That effect was due to *resonance* or *sympathetic vibration*. The sound you produced was magnified many times by being communicated to the air partially inclosed in the upper part of the barrel. All musical instruments, the drum with its barrel, the horn with its tube and bell, the piano with its sounding-board, the violin with its body of seasoned wood, all these are constructed on the principle that a comparatively weak initial sound can be reinforced and multiplied in power by communicating itself to a suitable elastic medium whether it be air,

wood, or metal. The human voice is such a musical instrument. The feeble buzzing of the vocal cords is the initial sound which sets in vibration the chest and the partially open air cavities of the pharynx, mouth, and nose where it is wonderfully re-enforced and gains greatly in power and grandeur. If we heard only the initial buzz of the vocal cords, a voice would be heard only a few feet away and would have none of the characteristics we associate with human speech. The resonance of the chest is largely automatic while that of the cavities of the head is under the control of the will and by skillful use can be made to produce both beautiful and powerful effects. A speaker of my acquaintance who used to have a singularly toneless and empty voice has by careful study and faithful practice gained full use of his head resonance and now for some years has been noted for the ringing quality of his voice and for his ability to fill large auditoriums with ease. Instruction in the proper use of your resonators, especially the mouth and the nose, must be an important part of your education as a public speaker.

Taking the vibrating air as it leaves the larynx or voice-box, we follow it up through the open throat until it reaches the veil of the soft palate which you can see hanging at the back of the mouth. Under its arch a part of the breath stream enters the mouth and another part rises through the passageway back of this veil or curtain into the nose.

Of these two cavities the nose is the larger and has as irregular and varied a surface as the interior of a rocky cavern. Have you ever talked loudly or hallooed in a cave? Reverberations such as you never heard before greeted your astonished ears. In a similar way brilliant and rich qualities are added to your voice in the queer-shaped cavernous spaces of your nose and head. This is called "head resonance." At the same time the other stream, which entered the mouth under the arch of the palate, is undergoing an entirely different change. Besides being re-enforced in volume just as was the stream that entered the nasal cavity by the rear door, this second breath stream is modified by the *shape* given to the interior of the mouth

by the plastic tongue and mobile lips. These mouth modifications of the feeble initial tone are called vowels. Thus we learn that vowels are merely *mouth* resonances, not made at all by the vocal cords. At the larynx all vowels are the same. The mold temporarily given to the inside of the mouth, largely by the tongue, determines what vowel shall come out. Thus the mouth is the vowel chamber, where also the interferences called consonants are made. We will now show you how to use the three resonating cavities most effectively.

The chest cavity resounds *automatically* when you support your tone firmly on your controlled breath, as you learned in Chapter V. You can feel it when you place your hand upon your upper chest. It is stronger on the deeper tones of low pitch; but can be felt throughout the speaking range of the adult male voice. Support your voice with your deep breath on every word uttered and you will get full aid from your chest resonance.

As for your nasal resonance, this valuable aid can only be obtained by special training. At the very outset we must know the difference between nasal resonance and nasal "twang." The "twang" is produced when the tone does *not* go through the nose freely. Close both your nostrils with thumb and forefinger. Now try to say, "The moon is beaming." Notice the disagreeable nasality. Remove the obstruction and you can imitate the effect by voluntarily preventing the tone from going through the nose. Now say the sentence by allowing the tone to flow freely through the nose. The disagreeable quality has disappeared. You must talk with the word pronounced "forward" in the mouth but the tone must pass freely through the nose at the same time. Here are some exercises which will help to give you good head-resonance and carrying power.

Exercise 1. Inhale deeply. Gradually expel the breath with a soft hissing sound forming the consonants. Repeat, and while hissing, suddenly close the lips without stopping the steady flow of breath which will now pass through the nose, making the humming consonant *m*.

Exercise 2. Inhale deeply. Hum *m.* Then without stopping the hum change it to *n* by opening the lips and lifting the tip of the tongue to the hard palate. Alternate *m* and *n* repeatedly, keeping up a continuous stream of resonance, sounding like "minim," repeated continuously. Notice where the sensation of vibrating air is felt.

Exercise 3. Vary Exercise 2 by introducing the vowel sound *ee* between the hums and *m* and *n;* thus, *menemene,* etc. Notice the clear resonance of the vowel in the front of the mouth-chamber while the hum still continues in the nose without interruption. This humming sound during the utterance of the vowel is important. Feel it as well as hear it.

Exercise 4. Repeat Exercise 3, then without stopping the stream of resonance, change *ee* into *ah,* forming *mene ah,* which will give a clear ringing *ah* sound heard in the front of the mouth just back of the upper front teeth while the hum must be heard simultaneously in the head cavities.

Exercise 5. Repeat slowly *"mean, mine"* several times without stopping the stream of resonance in the nasal cavities.

CHAPTER XIII

HOW TO BE IMPRESSIVE AND CONVINCING

"The secret of success in life consists in knowing how to change men's minds. It is this power that makes the successful lawyer, grocer, politician or preacher."—Dr. Frank Crane.

"Never was the power of moving men by speech more potent than now, never was it more useful, more admired as an accomplishment."—Earl Curzon of Kedleston, Chancellor of the University of Oxford.

"The recipe for perpetual ignorance is be satisfied with your opinions and content with your knowledge."—Elbert Hubbard.

"The public speaker must set forth with power and attractiveness the very same topic which others discuss in such tame and bloodless phraseology."—Cicero.

"Nothing else will call out what is in a man so quickly and so effectively as the constant effort to do his best in speaking before an audience. When one undertakes to think on his feet extemporaneously before the public, the power and the skill of the entire man are put to a severe test.

"The practice of public speaking, the effort to marshal all one's forces in a logical and forceful manner, to bring to a focus all the power one possesses, is a great awakener of all the faculties. The sense of power that comes from holding the attention, stirring the emotions, or convincing the reason of an audience, gives self-confidence, assurance, self-reliance, arouses ambition and tends to make one more effective in every way.

"One's judgment, education, manhood, character, all the things that go to make a man what he is, are being unrolled like a panorama in his effort to express himself. Every mental faculty is quickened, every power of thought and expression stirred and spurred."—Dr. Orison Swett Marden.

CHAPTER XIII

HOW TO BE IMPRESSIVE AND CONVINCING

Here is a psychological discovery of tremendous import: "Every idea, concept or conclusion which enters the mind," says Walter Dill Scott, President of Northwestern University, "is held as true unless hindered by some contradictory idea. . . . If we can give a man any sort of an idea it is not necessary to convince him of the truth of the idea if we can keep conflicting ideas from arising in his mind. If I can get you to read the sentence, 'United States tires are good tires,' you will believe that they are good tires and that too without any further proof if any contradictory ideas do not surge up into your mind."

Dr. Scott is here speaking about suggestion—one of the most powerful influences the public speaker—or private one, too, for that matter—can employ.

Three centuries before the Wise Men of the East followed the star of Bethlehem on the first Christmas, Aristotle taught that man was a reasoning animal—that he acted according to the dictates of logic. He flattered us. Acts of pure reasoning are as rare as romantic thoughts before breakfast. Most of our actions are the result of suggestion.

Suggestion is getting the mind to accept an idea

without offering any proof or demonstration. If I say to you, "Royal Baking Powder is absolutely pure," and do not attempt to prove it, I am using suggestion. If I present an analysis of the product and the testimony of well-known chefs regarding it, I am trying to prove my assertion.

Those who are most successful in handling others rely more upon suggestion than upon argument. Salesmanship and modern advertising are based chiefly on suggestion.

It is easy to believe; doubting is more difficult. Experience and knowledge and thinking are necessary before we can doubt and question intelligently. Tell a child that Santa Claus comes down the chimney or a savage that thunder is the anger of the gods and the child and the savage will accept your statements until they acquire sufficient knowledge to cause them to demur. Millions in India passionately believe that the waters of the Ganges are holy, that snakes are deities in disguise, that it is as wrong to kill a cow as it is to kill a person—and, as for eating roast beef . . . that is no more to be thought of than cannibalism. They accept these absurdities, not because they have been proved, but because the suggestion has been deeply imbedded in their minds, and they have not the intelligence, the knowledge, the experience, necessary to question them.

We smile . . . the poor benighted creatures! Yet you and I, if we examine the facts closely, will discover that the majority of our opinions, our most cherished beliefs, our creeds, the principles of conduct on which many of us base our very lives, are

the result of suggestion, rather than reasoning. To take a concrete illustration from business. We have come to regard Arrow collars, Royal baking powder, Heinz pickles, Gold Medal flour, Ivory soap as among the leading, if not the best, products of their kind. Why? Have we adequate reason for these judgments? Reason? Most of us have none at all. Have we made a careful comparison of the value of these brands and the output of competing firms? No! We have come to believe things for which no proof has been given. Prejudiced, biased, and reiterated assertions, not logic, have formulated our beliefs.

We are creatures of suggestion. There is no denying that. Had you and I been taken from our cradles here in America when we were six months old, and had we been reared by a Hindoo family on the banks of the mighty Brahmaputra, we would have been taught from infancy that cows are holy; we too, would be kissing them when we met them on the streets of Benares; we, too, would look with horror on the "Christian dogs" who ate beefsteak; we, too, would then be bowing down to monkey gods and elephant gods and gods of wood and stone. So our beliefs are seldom due to reasoning. They are almost all due to suggestion and geography.

Let us take a homely illustration that shows how most of us are being influenced by suggestion every day:

You have read many times that coffee is harmful. Let us suppose you intend to abstain from drinking it. You go into your favorite restau-

rant for dinner. If the waitress is not skilled in the niceties of salesmanship, she may inquire, "Do you wish coffee?" If she does, the arguments for and against it may battle momentarily in your mind, and your self-control perhaps wins. You want good digestion more than you wish the immediate gratification of your palate. However, if she phrases it negatively, "You don't want any coffee, do you?" you find it still simpler to say "no." The idea of refusing what she has put into your mind passes into action. (Haven't you heard many an unschooled and undiscerning salesman greet his prospective customer with just such a negative proposal?) But suppose she asks, "Will you have your coffee now or later?" What happens? She has subtly assumed that there is no question about your wanting it; she concentrates your entire attention on *when* you wish it served; and so she excludes other considerations from your mind, rendering it difficult for contradictory ideas to arise, making it easy for the thought of ordering coffee to pass into action. The result? You say "bring it now," when you really didn't intend to order it at all. This has happened to the writer. It has happened to most of the men who read these lines. It, and a thousand things like it, are happening every day. Department stores train their sales people to inquire, "Will you take it with you?" because they have learned that "Do you wish to have it sent?" increases delivery costs immediately.

Not only does every idea that enters the mind tend to be accepted as true; but it is a well-known psychological fact that it also tends to pass into

action. For example, you cannot even think of a letter of the alphabet without moving ever so slightly the muscles used in pronouncing it. You cannot think of swallowing without moving ever so slightly the muscles used in that act. The movement may be imperceptible to you; but there are machines delicate enough to register that muscular reaction. The only reason that you do not do everything you think of is because another idea—the uselessness of it, the expense, the trouble, the absurdity, the danger or some such thought—arises to slay the impulse.

OUR MAIN PROBLEM

So in the last analysis, our problem of getting people to accept our beliefs or to act upon our suggestions, is just this: to plant the idea in their minds and to keep contradictory and opposing ideas from arising. He who is skilled in doing that will have power in speaking and profit in business.

HELPS PSYCHOLOGY HAS TO OFFER

Has psychology any suggestions that will prove helpful to you in this connection? Emphatically, yes. Let us see what they are. First, haven't you noticed that contradictory ideas are much less likely to arise in your mind when the main idea is presented with feeling and contagious enthusiasm? I say "contagious," for enthusiasm is just that. It lulls the critical faculties. It is a veritable "rough-on-rats" to all dissenting, to all negative and opposing ideas. When your aim is impressiveness, re-

member it is more productive to stir emotions than to arouse thoughts. Feelings are more powerful than cold ideas. To arouse feelings one must be intensely in earnest. Insincerity rips the vitals out of delivery. Regardless of the pretty phrases a man may concoct; regardless of the illustrations he may assemble; regardless of the harmony of his voice, and the grace of his gestures: if he does not speak sincerely, these are hollow and glittering trappings. If you would impress an audience, be impressed yourself. Your spirit, shining through your eyes, radiating through your voice, and proclaiming itself through your manner, will communicate itself to your auditors.

LIKEN WHAT YOU WISH PEOPLE TO ACCEPT TO SOMETHING THEY ALREADY BELIEVE

An atheist once declared to William Paley that there was no God, and he challenged the English rector to disprove his contention. Paley very quietly took out his watch, opened the case and showed the works to the unbeliever, saying: "If I were to tell you that those levers and wheels and springs made themselves and fitted themselves together and started running on their own account, wouldn't you question my intelligence? Of course, you would. But look up at the stars. Every one of them has its perfect appointed course and motion—the earth and planets around the sun, and the whole group pitching along at more than a million miles a day. Each star is another sun with its own group of worlds, rushing on through space like our own

solar system. Yet there are no collisions, no disturbance, no confusion. All quiet, efficient, and controlled. Is it easier to believe that they just happened or that someone made them so?"

Rather impressive, isn't it? What technique did the speaker use? Let us see. He began on common ground, got his opponent saying "yes," and agreeing with him at the outset, as we advised in Chapter X. Then he went on to show that belief in a deity is as simple, as inevitable, as belief in a watchmaker.

Suppose he had retorted to his antagonist at the outset: "No God? Don't be a silly ass. You don't know what you are talking about." What would have happened? Doubtlessly a verbal joust —a wordy war would have ensued, as futile as it was fiery. The atheist would have risen with an unholy zeal upon him to fight with all the fury of a Fuzzy Wuzzy for his opinions. Why? Because, as Professor Robinson has pointed out, they were *his* opinions, and his precious, indispensable self-esteem would have been threatened; his pride would have been at stake.

Since pride is such a fundamentally explosive characteristic of human nature, wouldn't it be the part of wisdom to get a man's pride working for us, instead of against us? How? By showing, as Paley did, that the thing we propose is very similar to something that our opponent already believes. That renders it easier for him to accept than to reject your proposal. That prevents contradictory and opposing ideas from arising in the mind to vitiate what we have said.

Paley showed delicate appreciation of how the human mind functions. Most men, however, lack this subtle ability to enter the citadel of a man's beliefs arm in arm with the owner. They erroneously imagine that in order to take the citadel, they must storm it, batter it down by a frontal attack. What happens? The moment hostilities commence, the drawbridge is lifted, the great gates are slammed and bolted, the mailed archers draw their long bows—the battle of words and wounds is on. Such frays always end in a draw; neither has convinced the other of anything.

SAINT PAUL'S SAGACITY

This more sensible method we are advocating is not new. It was used long ago by Saint Paul. He employed it in that famous address of his to the Athenians on Mars Hill—employed it with an adroitness and finesse that compels our admiration across nineteen centuries. He was a man of finished education; and, after his conversion to Christianity, his eloquence made him its leading advocate. One day he arrived at Athens—the post-Pericles Athens, an Athens that had passed the summit of its glory and was now on the decline. The Bible says of it at this period:

> "All the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing."

No radios, no cables, no A. P. dispatches; those Athenians must have been hard put in those days to scratch up something fresh every afternoon.

Then Paul came. Here was something new. They crowded about him, amused, curious, interested. Taking him to the Areopagus, they said:

"May we know what this new doctrine, whereof thou speakest, is?

"For thou bringest certain strange things to our ears: we would know therefore what these things mean."

In other words, they invited a speech; and, nothing loth, Paul agreed. In fact, that was what he had come for. He probably stood up on a block or stone, and, being a bit nervous, as all good speakers are at the very outset, he may have given his hands a dry wash, and have cleared his throat before he began.

However, he did not altogether approve of the way they had worded their invitation; "New doctrines . . . strange things." That was poison. He must eradicate those ideas. They were fertile ground for the propagating of contradictory and clashing opinions. He did not wish to present his faith as something strange and alien. He wanted to tie it up to, liken it to, something they already believed. That would smother dissenting suggestions. But how? He thought a moment; hit upon a brilliant plan; he began his immortal address:

"Ye men of Athens, I perceive that in all things ye are very superstitious."

Some translations read: "ye are very religious." I think that is better, more accurate. They worshipped many gods; they were very religious. They were proud of it. He complimented them, pleased them. They began to warm toward him. One of

the rules of the art of public speaking is to support a statement by an illustration. He does just that:

"For, as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD."

That proves, you see, that they were very religious. They were so afraid of slighting one of the deities that they had put up an altar to the unknown God, a sort of blanket insurance policy to provide against all unconscious slights and unintentional oversights. Paul, by mentioning this specific altar, indicated that he was not dealing in flattery; he showed that his remark was a genuine appreciation born of observation.

Now, here comes the consummate rightness of this opening:

"Whom therefore ye ignorantly worship,
Him declare I unto you."

"New doctrine . . . strange things"? Not a bit of it. He was there merely to explain a few truths about a God they were already worshipping without being conscious of it. Likening the things they did not believe, you see, to something they already passionately accepted—such was his superb technique.

He propounded his doctrine of salvation and resurrection, quoted a few words from one of their own Greek poets; and he was done. The whole speech had consumed less than two minutes. Some of his hearers mocked, but others said:

"We will hear thee again on this matter."

Just in passing, let us note that that is one of the advantages of a two minute talk: you may be asked to speak again, as Paul was. A Philadelphia politician once remarked to me that the main rules to remember in making a speech were: make it short, and make it snappy. Saint Paul, on this occasion, did both.

This technique that Saint Paul used at Athens is employed by the more discriminating business men of to-day in their selling talks and advertising. For example, here is a paragraph lifted from a sales letter that recently arrived at my desk:

"Old Hampshire Bond costs less than one half cent more per letter than the cheapest paper available. If you write a customer or a prospect ten letters a year, the influence of Old Hampshire will cost you less than a car fare—less than giving your customer a good cigar once every five years."

Who could possibly object to paying a car fare for a customer once a year or offering him a Havana twice in a decade? Surely, no one. And using Old Hampshire Bond would cost no more than that in additional expense? Doesn't that tend to forestall contradictory ideas regarding prohibitive cost?

MAKING SMALL SUMS APPEAR LARGE AND LARGE SUMS APPEAR SMALL

In much the same way, a large sum can be made to appear small by distributing it over a long period of time and comparing the daily outlay with something that seems trivial. For example, a life

insurance president, addressing the sales organization of his company, impressed his men with the low cost of insurance in this fashion:

"A man below thirty can at death leave his family one thousand dollars by cutting out his daily five cent shine, doing the job himself, and investing the sum saved in insurance. The man of thirty-four who smokes a quarter's worth of cigars daily can stay with his family longer, and leave them three thousand dollars more, by spending his cigar money for insurance."

Small sums, on the other hand, can be made to appear huge by reversing this process—by massing them. A telephone company official heaped insignificant minutes together to impress his audience with the vast amount of time lost by New Yorkers neglecting to answer telephones promptly:

"Out of each one hundred telephone connections made, seven show a delay of more than a minute before the person called answers. Every day 280,000 minutes are lost in this way. In the course of six months, this minute's delay in New York is about equal to all the business days that have elapsed since Columbus discovered America."

HOW TO MAKE FIGURES IMPRESSIVE

Mere numbers and amounts, taken by themselves, are never very impressive. They have to be illustrated; they ought, if possible, to be put in terms of our experiences, our recent experiences and our feeling experiences. For example, Alderman Lambeth used this technique when he was addressing the Borough Council of London anent labor conditions. He stopped abruptly in the middle of his speech, took out his watch, and stood staring in

blank silence at the audience for one minute and twelve seconds. The other members of the Borough Council twisted in their seats uneasily, looked questioningly at the speaker, at each other. What was wrong? Had Alderman Lambeth suddenly lost his mind? Resuming his speech, he declared: "You have just sat through and fidgeted through the seventy-second eternity of time which it takes the average workman to lay one brick."

Was this method of doing it effective? It was so effective that it was cabled to all parts of the world, printed in newspapers across the seas. It was so effective that the Amalgamated Union of Building Trades at once called a strike "in protest against this insult to our dignity."

Which of the two following statements drives the point home with the greater force?

1.

The Vatican has 15,000 rooms.

2.

The Vatican has so many rooms that one might occupy a different one every day for forty years without having lived in them all.

Which of the following methods gives you a more impressive conception of the incredible amount of money that Great Britain spent during the world war?

1.

Great Britain spent approximately seven billion pounds sterling or about thirty-four billion dollars during the war.

2.

Would you be surprised to learn that Great Britain spent, during the four and a half years of the world war, a sum

equal to thirty-four dollars for every minute that has passed night and day since the Pilgrim Fathers landed at Plymouth Rock? The sum is even more stupendous than that. Great Britain spent in the World War thirty-four dollars for every minute that has passed, night and day, since Columbus discovered America. The sum is even more colossal than that. Great Britain spent during the world war, thirty-four dollars for every minute that has passed night and day since William, Duke of Normandy, came over and conquered England in 1066. The sum is even more fabulous than that. Great Britain spent during the world war a sum equal to thirty-four dollars for every minute that has passed night and day since Christ was born. In other words, Great Britain spent thirty-four billion dollars; and there have been approximately only a billion minutes elapsed since the birth of Christ.

WHAT RESTATEMENT WILL DO

Restatement is another club that we can use to prevent contradictory and dissenting ideas from arising to challenge our assertions. "It is not by advancing a political truth once or twice, or even ten times, that the public will take it up and adopt it," declared Daniel O'Connell, the famous Irish orator. O'Connell had had a lot of experience with audiences and the public. His testimony ought to merit consideration. "Incessant repetition," he continued, "is required to impress political truths upon the mind. Men, by always hearing the same thing, insensibly associate them with truisms. They find the facts at last quietly reposing in a corner of their minds, and no more think of doubting them than if they formed a part of their religious beliefs."

Hiram Johnson knew the truth O'Connell expressed. That was why he went up and down the

state of California for seven months, ending almost everyone of his addresses with this same prediction:

"Remember this, my friends, I am going to be the next Governor of California; and, when I am, I am going to kick out of this government William F. Herrin and the Southern Pacific railroad—Good night."

John Wesley's mother knew the truth O'Connell expressed. That is why, when her husband asked her why she repeated the same truths to her sons twenty times, she replied: "Because they have not learned the lesson when I have repeated it nineteen times."

Woodrow Wilson knew the truth O'Connell expressed. That is why he used it in his addresses.

Note that he merely reiterates and rephrases in the last two sentences, the idea he had stated in the first.

"You know that the pupils in the colleges in the last several decades have not been educated. You know that with all of our teaching we train nobody. You know that with all of our instructing, we educate nobody."

However, in spite of all that we have said in praise of the principle of restatement, we ought to be warned that in the hands of an inexpert speaker, it may prove to be a dangerous tool. Unless he has a fairly rich phraseology, his restatement may deteriorate into an unadorned and all-too-evident repetition. That is deadly. If the audience catches you at that, they will begin twisting in their seats, looking at their watches.

GENERAL ILLUSTRATIONS AND SPECIFIC INSTANCES

There is little danger, however, of boring people when you employ general illustrations and specific instances. Interesting, easy to pay attention to, they are extremely valuable when the purpose of your talk is to impress and convince. They help to keep contradictory ideas from rising.

For example, Dr. Newell Dwight Hillis, in one of his addresses, declared that "disobedience is slavery; obedience is liberty." He felt that such a statement, unless it was illustrated, would not be either clear or impressive; so he continued: "Disobedience to the law of fire or water or acid is death. Obedience to the law of color gives the artist his skill; obedience to the law of eloquence gives the orator his force; obedience to the law of iron gives the inventor his tools."

Those illustrations help; they impress, don't they? Could we have given still more life and vitality to his statement by citing concrete cases? Let us see. "Obedience to the law of color gave Michelangelo his Last Supper; obedience to the law of eloquence gave Henry Ward Beecher his Liverpool address; obedience to the law of iron gave McCormick his reaper."

Isn't that better?

People like to have a speaker give names and dates—something they can examine for themselves if they wish. That kind of procedure is frank, honest. It wins confidence. It impresses.

For example, suppose I say, "Many wealthy men

lead very simple lives." I have not been impressive. The statement is too vague, isn't it? It does not leap off the page and strike you between the eyes. It will soon drop out of your mind. It is neither clear nor interesting nor convincing. Memories of newspaper reports to the contrary will probably arise to cast doubt upon the assertion.

If I believe that many rich men lead simple lives, how did I reach that conclusion? Through observing several concrete cases; so the best way to make you believe as I do, is to exhibit those specific instances to you. If I can show you what I have seen, you may arrive at the same conclusion that I have arrived at; and you will probably do it without any urging on my part.

A conclusion that I let you discover for yourself from concrete cases and evidence that I supply, will have twice, three, five times the force of a ready made conclusion that I might hand you on a platter. To illustrate:

John D. Rockefeller, Sr., had a leather couch in his office at 26 Broadway, and took a midday nap each day.

J. Ogden Armour retires at nine o'clock, and is up again at six.

George F. Baker, who controls more corporations than does any other man living, has never tasted a cocktail. Only a few years ago, he began to smoke.

The late John H. Patterson, President of the National Cash Register Company, neither smoked nor drank.

Frank Vanderlip, at one time the president of the

largest bank in America, eats only two meals a day.

Milk and old fashioned ginger wafers constituted Harriman's midday meal.

Jacob H. Schiff used to lunch on a glass of milk.

Andrew Carnegie's favorite dish was oatmeal and cream.

Cyrus H. Curtis, owner of the *Saturday Evening Post* and the *Ladies Home Journal,* loves no food better than baked beans.

What is the effect of these specific instances on your mind? Do they dramatize the statement that rich men often lead simple lives? Do they impress you with the truth of it? As you listen to them, isn't it very unlikely that contradictory ideas will arise in your mind?

THE PRINCIPLE OF CUMULATION

Do not expect a hurried reference to one or possibly two specific instances to have the desired effect.

"There must be," says Professor Phillips in *Effective Speaking,* "a succession of impressions all emphasizing the first. Over and over again must the mind have its attention riveted upon the thought; experience upon experience must be piled up until the very weight imbeds the thought deep in the tissues of the brain. Then it becomes a part of him and neither time nor events can rub it out. And the working principle that does this is Cumulation."

Note how this principle of cumulation was used in marshalling an array of specific instances on page

401 to prove that rich men often lead simple lives. Note how it was employed on pages 68 and 69 to prove that Philadelphia is "the greatest workshop of the world." Note how Senator Thurston employed it in the following paragraph to prove that humanity has been able to right the wrongs of injustice and oppression only by force. What would have been the result had two-thirds of these specific references been omitted?

"When has a battle for humanity and liberty ever been won except by force? What barricade of wrong, injustice, and oppression has ever been carried except by force?

"Force compelled the signature of unwilling royalty to the great Magna Charta; force put life into the Declaration of Independence and made effective the Emancipation Proclamation; force beat with naked hands upon the iron gateway of the Bastile and made reprisal in one awful hour for centuries of kingly crime; force waved the flag of revolution over Bunker Hill and marked the snows of Valley Forge with blood-stained feet; force held the broken line of Shiloh, climbed the flame-swept hill at Chattanooga, and stormed the clouds on Lookout Heights; force marched with Sherman to the sea, rode with Sheridan in the valley of the Shenandoah, and gave Grant victory at Appomattox; force saved the Union, kept the stars in the flag, made 'niggers' men."

GRAPHIC COMPARISONS

Many years ago, a student of this course at the Brooklyn Central Y. M. C. A., told in a speech the number of houses that had been destroyed by fire during the previous year. He further said that, if these burned buildings had been placed side by side, the line would have reached from New York to

Chicago, and that if the people who had been killed in those fires had been placed half a mile apart, that gruesome line would reach back again from Chicago to Brooklyn.

The figures he gave I forgot almost immediately; but ten years have passed, and, without any effort on my part, I can still see that line of burning buildings stretching from Manhattan Island to Cook County, Illinois.

Why is that so? Because ear impressions are hard to retain. They roll away like sleet striking the smooth bark of a beech tree. But eye impressions? I saw, a few years ago, a cannon ball imbedded in an old house standing on the banks of Danube—a cannon ball that Napoleon's artillery had fired at the battle of Ulm. Visual impressions are like that cannon ball: they come with a terrific impact. They imbed themselves. They stick. They tend to drive out all opposing suggestions as Bonaparte drove away the Austrians.

The power of William Paley's reply to the atheist was due in no small degree to the fact that it was visual. Burke used this technique when, in denouncing the taxation of the American colonies, he declared with prophetic vision: "We are shearing, not a sheep, but a wolf."

CALL IN AUTHORITY TO BACK YOU UP

As a boy in the middle west, I used to amuse myself by holding a stick across a gateway that the sheep had to pass through. After the first few sheep had jumped over the stick, I took it away;

but all the other sheep leaped through the gateway over an imaginary barrier. The only reason for their jumping was that those in front had jumped. The sheep is not the only animal with that tendency. Almost all of us are prone to do what others are doing, to believe what others are believing, to accept, without question, the testimony of prominent men.

The student in the New York Chapter of the American Institute of Banking who began his talk on thrift in this manner had a distinct advantage:

"James J. Hill said: 'If you want to know whether you are going to succeed, the test is easy. Are you able to save money? If not, drop out. You will surely lose. You may not think it, but you will lose as sure as you live.'"

That was the next best thing to having James J. Hill himself there. His words impressed. Their influence tended to prevent opposing ideas from arising.

However, in quoting authorities, bear these four points in mind.

1. *Be Definite.*

Which of these statements is the more impressive and convincing?

(a) Statistics show that Seattle is the healthiest city in the world.

(b) "According to the official federal mortality statistics, Seattle's annual death rate for the last fifteen years has been 9.78 per thousand; Chicago's, 14.65; New York's, 15.83; New Orleans', 21.02."

Beware of beginning "statistics show . . ." What statistics? Who gathered them and why?

Be careful! "Figures won't lie, but liars will figure."

The usual phrase—"many authorities declare"—is ridiculously vague. Who are the authorities? Name one or two. If you do not know who they are, how can you be sure of what they said?

Be definite. It wins confidence. It demonstrates to the audience that you know whereof you speak. Even Theodore Roosevelt thought he could not afford to be vague. In an address at Louisville, Kentucky, during the administration of Woodrow Wilson, he said:

> "Mr. Wilson's promises before election, both those made in his own speeches and those made in the platform, have been so well nigh invariably broken that the breaking of them has become a subject for jest even among his own friends. One of Mr. Wilson's prominent Democratic supporters in Congress stated with refreshing frankness the exact truth about Mr. Wilson's pre-election promises and those made on his behalf when, in answer to some charge of inconsistency, he responded by saying that 'our platform was made to get into office on—and we have won.' *You will find this remark on page 4618 of the Congressional Record, the third session of the Sixty-second Congress.*"

2. *Quote a Popular Man.*

Our likes and dislikes have more to do with our beliefs than most of us would care to admit. I once saw Samuel Untermyer hissed while he was engaged in a socialistic debate at Carnegie Hall, New York. What he said was polite enough, and, it seemed to me, in all truth, harmless enough, quiet enough. But most of the audience were socialists. They despised him. They would almost have been

inclined to question the veracity of the multiplication table had he but quoted it.

On the other hand, the James J. Hill quotation referred to previously was especially appropriate before a chapter of the American Institute of Banking, for the bewhiskered railroad builder stood well with the banking fraternity.

3. *Quote Local Authorities.*

If you are speaking in Detroit, quote a Detroit man. Your hearers can look him up, can investigate the matter. They will be more impressed with his testimony than with the words of some unknown individual away off in Spokane or San Antonio.

4. *Quote Someone Qualified to Speak.*

Ask yourself such questions as these: Is this person generally recognized as an authority on this subject? Why? Is he a prejudiced witness? Has he any selfish ends to serve?

The student at the Brooklyn Chamber of Commerce who opened his talk on *Specialization* with the following quotation from Andrew Carnegie chose wisely. Why? Because the business men in his audience had an abiding respect for the great steel magnate. Besides, Mr. Carnegie was being quoted on business success, a subject on which a lifetime of experience and observation had qualified him to speak.

"I believe the true road to pre-eminent success in any line is to make yourself master in that line. I have no faith in the policy of scattering one's resources, and in my ex-

perience I have rarely if ever met a man who achieved pre-eminence in money-making—certainly never one in manufacturing—who was interested in many concerns. The men who have succeeded are the men who have chosen one line and stuck to it."

SUMMARY

"Every idea, concept or conclusion which enters the mind is held as true unless hindered by some contradictory idea." Our problem then, when the purpose of our talk is impressiveness and conviction, is twofold: first, to set forth our own ideas; second, to prevent opposing ideas from arising to render them null and void. Here are eight suggestions that will aid in achieving that consummation:

1. Convince yourself before you attempt to convince others. Speak with contagious enthusiasm.

2. Show how the thing you want people to accept is very similar to something they already believe. (Illustrations: Paley and the atheist, Saint Paul in Athens, Old Hampshire Bond.)

3. Restate your ideas. (Illustrations: Hiram Johnson, "I am going to be the next governor of California . . ." Woodrow Wilson, "We educate nobody. . . .")

When restating figures, illustrate them. For example, Great Britain spent thirty-four billion dollars during the world war—a sum equal to thirty-four dollars for every minute that has passed night and day since Christ was born.

4. Use general illustrations. (Illustration: Dr. Hillis, "Obedience to the law of color gives the artist his skill. . . .")

5. Use specific instances, cite concrete cases. (Illustrations: "Many wealthy men lead very simple lives. . . . Frank Vanderlip eats only two meals a day. . . . ," etc.)

6. Use the principle of cumulation. "Experience upon experience must be piled up until the very weight imbeds the thought deep in the tissues of the brain." (Illustrations: "Force compelled the signature of unwilling royalty to the great Magna Charta. . . ," and so on.)

7. Use graphic comparisons. Ear impressions are easily obliterated. Visual impressions stick like an imbedded cannon ball. (Illustration: The line of burning buildings stretching from Brooklyn to Chicago.)

8. Back up your statements with unprejudiced authority. Be definite as Roosevelt was in his quotation. Quote a popular man. Quote a local man. Quote someone qualified to speak.

SPEECH BUILDING

WORDS OFTEN MISPRONOUNCED

The words *ath-lete* and *al-ien* have two—not three—syllables.

These words have three—not two syllables:

ac-cu-rate
bar-ri-er
bev-er-age
bois-ter-ous
boun-da-ry
bur-i-al
cas-u-al
Cath-o-lic
cel-er-y
ce-re-al
Ches-a-peake
choc-o-late
dex-ter-ous
di-a-mond
em-per-or
fam-i-ly
fed-er-al
fo-li-age
gal-ler-y
gen-er-al
gen-tle-men
gro-cer-y
his-tor-y
i-vo-ry
jo-vi-al
la-bor-er
Laz-a-rus
li-bra-ry
lit-er-al
me-di-um
mem-o-ry

ERRORS IN ENGLISH

As Chapter XII contained a thorough review, this chapter will start right off with some new examples of English as it should be spoken.

RULE: When two or more pronouns are united by "and" and governed by the same preposition or verb, they must both be in the same case. Many a speaker blunders here. You will note that the same matter is discussed as was taken up in Chapter XI, where the rule stated that, when a pronoun is a direct object of a verb, it is always in the objective case. Here we have added examples where pronouns are objects of prepositions. Examples:

Right: Between you and *me.*

Wrong: Between you and *I.*

(It is the *I* coming after the "and" that causes the trouble. Few would be guilty of *between I and you,* or *between I and he.*)

Right: There was not much said about you and *me.*

Wrong: There was not much said about you and *I.*

Right: Let you and *me.* . . .

Wrong: Let you and *I.* . . .

Right: Every member was present except you and *me.*

Wrong: Every member was present except you and *I.*

Right: He said he would wait for you and *me.*

Wrong: He said he would wait for you and *I.*

Right: The letters were mailed by the secretary and *me.*

Wrong: The letters were mailed by the secretary and *I.*

Right: The bank was started by *him* and his wife.

Wrong: The bank was started by *he* and his wife.

Right: The civil service jobs were won by *her* and her sister.

Wrong: The civil service jobs were won by *she* and her sister.

Right: It was too late for him and *me* to be out.

Wrong: It was too late for him and *I* to be out.

Right: The loan was made by *her* and *him.*

Wrong: The loan was made by *she* and *he.*

Right: The house was built for them and *me.*

Wrong: The house was built for them and *I.*

Right: The sales were put on by him and *them.*

Wrong: The sales were put on by him and *they.*

Right: The statements were made to *her* and *them.*

Wrong: The statements were made to *she* and *they.*

Right: Life has been happy for them, *him* and *me.*

Wrong: Life has been happy for them, *he* and *I.*

Right: Business between *her* and *me* was done through them.

Wrong: Business between *she* and *I* was done through them.

Right: The manufacturing was done by them and *us.*

Wrong: The manufacturing was done by them and *we.*

Right: The dividends were issued to them, *him* and *us.*

Wrong: The dividends were issued to them, *he* and *we.*

You and me must never be used as the subject of a sentence. For example:

Right: You and *I* ought to go right now.
Wrong: You and *me* ought to go right now.
Right: Were you and *I* invited?
Wrong: Were you and *me* invited?

CORRECT USAGE OF WORDS

RETICENT—RESERVED—TACITURN. The *reticent* man keeps his own counsel; the *reserved* man usually is cold and restrained in addition to being *reticent;* the *taciturn* man is habitually uncommunicative.

SELECT—CHOOSE—PREFER. (Wrong) "He has no preference, so he *selected* the first one he put his hands on." *Select* suggests a careful choice. *Preference* implies a desire. Out of regard for his wife, a man may *choose* (not *select*) the seashore for his vacation, when he himself *prefers* a fortnight in the Canadian woods.

SOCIAL—SOCIABLE. (Wrong) "He is a *social* man." *Social* refers to society; as, *social* intercourse, *social* questions. *Sociable* means companionable; as, he is a *sociable* man.

TRANSPIRE—HAPPEN. *Happen* means occur; *transpire* means become known. A mine disaster might not *transpire* until hours after it had *happened.*

UNIQUE—RARE. *Unique* means the only one of its kind. *Rare* signifies infrequent. Enduring speeches are *rare.* Lincoln's Gettysburg address is *unique.*

VOICE EXERCISE—NASAL RESONANCE

Theodore Roosevelt, during his first political campaign, found his voice giving out on him very soon after he started on a strenuous speaking tour. He secured a vocal instructor to travel with him on the train; and between stations Roosevelt was practising "ding-dong, sing-song, hong-kong," accentuating the *ng* sound, making it ring through his nose to develop nasal resonance. Nasal resonance gives both brightness and carrying power; and is highly desirable when one is speaking at a distance.

Practise the exercise that Roosevelt used. Then read aloud, not once, but once a day, the following verse from Poe's *The Bells*. I am asking you to read these for the following reasons.

1. Practise it for nasal resonance. Let the sound of *bells, bells, bells* ring through the cavern of your nose, and, in fact, through all the irregular cavities of your head. As we have pointed out in previous chapters, breathe in deeply and then try to feel while you are reading and using breath that same open feeling in the head that you experienced when inhaling.

2. Read this also as an exercise for developing strength and agility in the tip of your tongue. The *l* sounds, so frequent in these verses, are almost ideal for that purpose. To refresh your mind on this exercise, turn to the voice exercise in Chapter VI.

3. Read these verses as a means of developing the bright, happy overtones of your voice. (See Voice Exercise, Chapter VII.)

4. Read the first verse aloud in a falsetto pitch. (See Chapter VII.)

"Hear the sledges with the bells—
Silver bells—
What a world of merriment their melody foretells!
How they tinkle, tinkle, tinkle,
In the icy air of night!
While the stars that oversprinkle
All the heavens seem to twinkle
With a crystalline delight;
Keeping time, time,
In a sort of Runic rhyme
To the tintinnabulation that so musically wells
From the bells, bells, bells, bells,
Bells, bells, bells,—
From the jingling and the tinkling of the bells.

Hear the mellow wedding-bells—
Golden bells!
What a world of happiness their harmony foretells!
Through the balmy air of night
How they ring out their delight!
From the molten-golden notes,
And all in tune,
What a liquid ditty floats
To the turtle-dove that listens while she gloats
On the moon!
Oh, from out the sounding cells,
What a world of happiness their harmony foretells!
How it swells!
How it dwells.
On the Future! How it tells
Of the rapture that impels
To the swinging and the ringing
Of the bells, bells, bells,
Of the bells, bells, bells, bells,
Bells, bells, bells—
To the rhyming and the chiming of the bells!"

CHAPTER XIV

HOW TO INTEREST YOUR AUDIENCE

"There is in all communication—written or spoken—a certain dead line of interest. If we can cross that dead line, we have the world with us—temporarily at least. If we cannot cross it, we may as well retire. The world will have none of us."—H. A. Overstreet, in Influencing Human Behavior.

"Always have something to say. The man who has something to say, and who is known never to speak unless he has, is sure to be listened to. Always know before what you mean to say. If your own mind is muddled, much more will the minds of your hearers be confused. Always arrange your thoughts in some sort of order. No matter how brief they are to be, they will be better for having a beginning, a middle, and an end. At all hazards, be clear. Make your meaning, whatever it is, plain to your audience. In controversial speaking, aim to anticipate your adversary's argument. Reply to his jests seriously and to his earnestness by jest. Always reflect before hand upon the kind of audience you are likely to have. . . . Never, if you can help it, be dull."—Lord Bryce.

CHAPTER XIV

HOW TO INTEREST YOUR AUDIENCE

If you were invited to dine at the home of a rich man in certain sections of China, it would be proper to toss chicken bones and olive seeds over your shoulder onto the floor. You pay your host a compliment when you do that. You show that you realize that he is wealthy, that he has plenty of servants to tidy up after the meal. And he likes it.

You can be reckless with the remains of your sumptuous meal in a rich man's home; but in some parts of China the poorer people must save even the water they bathe in. To heat water costs so much that they must buy it at a hot water shop. After they have bathed in it, they can take it back and sell it second hand to the shopkeeper from whom they purchased it. When the second customer has soiled it, the water still retains a market value, although the price has softened a bit.

Have you found these facts about Chinese life interesting? If so, do you know why? Because those are very unusual aspects of very usual things. They are strange truths about such commonplace events as dining out and bathing.

That is what interests us—something new about the old.

Let us take another illustration. This page you are reading now, this sheet of paper you are looking at—it is very ordinary, isn't it? You have seen countless thousands of such pages. It seems dull and insipid now; but if I tell you a strange fact about it, you are almost sure to be interested. Let us see! This page seems like solid matter as you look at it now. But, in reality, it is more like a cobweb than solid matter. The physicist knows it is composed of atoms. And how small is an atom? We learned in Chapter XII that there are as many atoms in one drop of water as there are drops of water in the Mediterranean sea, that there are as many atoms in one drop of water as there are blades of grass in all the world. And the atoms that make this paper are composed of what? Still smaller things called electrons and protons. These electrons are all rotating around the central proton of the atom, as far from it, relatively speaking, as the moon is from the earth. And they are swinging through their orbits, these electrons of this tiny universe, at the inconceivable speed of approximately ten thousand miles a second. So the electrons that compose this sheet of paper you are holding, have moved, since you began reading this very sentence, a distance equal to that which stretches between New York and Tokio. . . .

And only two minutes ago you may have thought this piece of paper was still and dull and dead; but, in reality, it is one of God's mysteries. It is a veritable cyclone of energy.

If you are interested in it now, it is because you have learned a new and strange fact about it. There

lies one of the secrets of interesting people. That is a significant truth, one that we ought to profit by in our every day intercourse. The entirely new is not interesting; the entirely old has no attractiveness for us. We want to be told something new about the old. You cannot, for example, interest an Illinois farmer with a description of the Cathedral at Bourges, or the Mona Lisa. They are too new to him. There is no tie-up to his old interests. But you can interest him by relating the fact that farmers in Holland till land below the level of the sea and dig ditches to act as fences and build bridges to serve as gates. Your Illinois farmer will listen open-mouthed while you tell him that Dutch farmers keep the cows, during the winter, under the same roof that houses the family, and sometimes the cows look out through lace curtains at driving snows. He knows about cows and fences—new slants, you see, on old things. "Lace curtains! For a cow!" he'll exclaim. "I'll be doggoned!" And he will retail that story to his friends.

Here is a talk delivered by a New York City student of this course. As you read it, see if it interests you. If it does, do you know why?

HOW SULPHURIC ACID AFFECTS YOU

"Most liquids are measured by the pint, quart, gallon or barrel. We ordinarily speak of quarts of wine, gallons of milk, and barrels of molasses. When a new oil gusher is discovered, we speak of its output as so many barrels per day. There is one liquid, however, that is manufactured and consumed in such large quantities that the unit of measurement employed is the ton. This liquid is sulphuric acid.

"It touches you in your daily life in a score of ways. If it were not for sulphuric acid, your car would stop, and you would go back to "old Dobbin" and the buggy, for it is used extensively in the refining of kerosene and gasoline. The electric lights that illuminate your office, that shine upon your dinner table, that show you the way to bed at night, would not be possible without it.

"When you get up in the morning and turn on the water for your bath, you use a nickel-plated faucet, which requires sulphuric acid in its manufacture. It was required also in the finishing of your enameled tub. The soap you use has possibly been made from greases or oils that have been treated with the acid. . . . Your towel has made its acquaintance before you made the acquaintance of your towel. The bristles in your hair-brush have required it, and your celluloid comb could not have been produced without it. Your razor, no doubt, has been pickled in it after annealing.

"You put on your underwear; you button up your outer garments. The bleacher, the manufacturer of dyes and the dyer himself used it. The button-maker possibly found the acid necessary to complete your buttons. The tanner used sulphuric acid in making the leather for your shoes, and it serves us again when we wish to polish them.

"You come down to breakfast. The cup and saucer, if they be other than plain white, could not have come into being without it. It is used to produce the gilt and other ornamental colorings. Your spoon, knife and fork have seen a bath of sulphuric acid, if they be silver-plated.

"The wheat of which your bread or rolls are made has possibly been grown by the use of a phosphate fertilizer, whose manufacture rests upon this acid. If you have buckwheat cakes and syrup, your syrup needed it. . . .

"And so on through the whole day, its work affects you at every turn. Go where you will, you cannot escape its influence. We can neither go to war without it nor live in peace without it. So it hardly seems possible that this acid, so essential to mankind, should be totally unfamiliar to the average man. . . . But such is the case."

THE THREE MOST INTERESTING THINGS IN THE WORLD

What would you say they are—the three most interesting subjects in the world? Sex, property and religion. By the first we can create life, by the second we maintain it, by the third we hope to continue it in the world to come.

But it is *our* sex, *our* property, *our* religion that interests us. Our interests swarm about our own egos.

We are not interested in a talk on How to Make Wills in Peru; but we may be interested in a talk entitled: How to Make Our Wills. We are not interested—except, perhaps, out of curiosity—in the religion of the Hindoo; but we are vitally interested in a religion that insures *us* unending happiness in the world to come.

When the late Lord Northcliffe was asked what interests people, he answered with one word—and that word was "themselves." Northcliffe ought to have known for he was the wealthiest newspaper owner in Great Britain.

Do you want to know what kind of a person you are? Ah, now, we are on an interesting topic. We are talking about *you*. Here is a way for *you* to hold the mirror up to your real self, and see *you* as *you* really are. Watch your reveries. What do we mean by reveries? Let Professor James Harvey Robinson answer. We are quoting from *The Mind in the Making:*

"We all appear to ourselves to be thinking all the time during our waking hours, and most of us are aware that

we go on thinking while we are asleep, even more foolishly than when awake. When uninterrupted by some practical issue we are engaged in what is now known as a *reverie*. This is our spontaneous and favorite kind of thinking. We allow our ideas to take their own course and this course is determined by our hopes and fears, our spontaneous desires, their fulfillment or frustration; by our likes and dislikes, our loves and hates and resentments. *There is nothing else anything like so interesting to ourselves as ourselves.* All thought that is not more or less laboriously controlled and directed will inevitably circle about the beloved Ego. It is amusing and pathetic to observe this tendency in ourselves and in others. We learn politely and generously to overlook this truth, but if we dare to think of it, it blazes forth like the noontide sun.

"Our reveries form the chief index of our fundamental character. They are a reflection of our nature as modified by often hidden and forgotten experiences. . . . The reverie doubtless influences all our speculations in its persistent tendency to self-magnification and self-justification, which are its chief preoccupations."

So remember that the people you are to talk to spend most of their time when they are not concerned with the problems of business, in thinking about and justifying and glorifying themselves. Remember that the average man will be more concerned about the cook leaving than about Italy paying her debts to the United States. He will be more wrought up over a dull razor blade than over a revolution in South America. His own toothache will distress him more than an earthquake in Asia destroying half a million lives. He would rather listen to you say some nice thing about him than hear you discuss the ten greatest men in history.

HOW TO BE A GOOD CONVERSATIONALIST

The reason so many people are poor conversationalists is because they talk about only the things that interest them. That may be deadly boring to others. Reverse the process. Lead the other person into talking about *his* interests, *his* business, *his* golf score, *his* success—or, if it is a mother, *her* children. Do that and listen intently and you will give pleasure; consequently you will be considered a good conversationalist—even though you have done very little of the talking.

Mr. Harold Dwight of Philadelphia recently made an extraordinarily successful speech at a banquet which marked the final session of a public speaking course. He talked about each man in turn around the entire table, told how he had talked when the course started, how he had improved; recalled the talks various members had made, the subjects they had discussed; he mimicked some of them, exaggerated their peculiarities, had everyone laughing, had everyone pleased. With such material, he could not possibly have failed. It was absolutely ideal. No other topic under the blue dome of Heaven would have so interested that group. Mr. Dwight knew how to handle human nature.

AN IDEA THAT WON TWO MILLION READERS

A few years ago, the *American Magazine* enjoyed an amazing growth. Its sudden leap in cir-

culation became one of the sensations of the publishing world. The secret? The secret was the late John M. Siddall and his ideas. When I first met Siddall he had charge of the Interesting People Department of that periodical. I had written a few articles for him; and one day he sat down and talked to me for a long time:

"People are selfish," he said. "They are interested chiefly in themselves. They are not very much concerned about whether the government should own the railroads; but they do want to know how to get ahead, how to draw more salary, how to keep healthy. If I were editor of this magazine," he went on, "I would tell them how to take care of their teeth, how to take baths, how to keep cool in summer, how to get a position, how to handle employees, how to buy homes, how to remember, how to avoid grammatical errors, and so on. People are always interested in human stories, so I would have some rich man tell how he made a million in real estate. I would get prominent bankers and presidents of various corporations to tell the stories of how they battled their ways up from the ranks to power and wealth."

Shortly after that, Siddall was made editor. The magazine then had a small circulation, was comparatively a failure. Siddall did just what he said he would do. The response? It was overwhelming. The circulation figures climbed up to two hundred thousand, three, four, half a million. . . . Here was something the public wanted. Soon a million people a month were buying it, then a million and a half, finally two millions. It is still

growing. No one knows where it will stop. Siddall appealed to the selfish interests of his readers.

HOW DR. CONWELL INTERESTED MILLIONS OF HEARERS

What was the secret of the world's most popular lecture, "Acres of Diamonds"? Just the thing we have been talking about. John M. Siddall discussed this lecture in the conversation I have just referred to; and I think that its enormous success had something to do with determining the policy of his magazine.

Turn to it again, please, in the Appendix. It tells people how they can get ahead, how they can make more out of themselves in their present environment.

It was never a static lecture. Dr. Conwell made it personal to each town where he spoke. That was of immense importance. The local references made it appear fresh and new. They made that town, that audience, seem important. Here is his own story of how he did it:

"I visit a town or city, and try to arrive there early enough to see the postmaster, the barber, the keeper of the hotel, the principal of the schools, and the ministers of some of the churches, and then go into some of the factories and stores, and talk with the people, and get into sympathy with the local conditions of that town or city and see what has been their history, what opportunities they had and what they had failed to do—and every town fails to do something—and then go to the lecture and talk to those people about the subjects which apply to their locality. Acres of Diamonds—the idea—has continuously been precisely the same.

The idea is that in this country of ours, every man has the opportunity to make more of himself than he does in his own environment, with his own skill, with his own energy, and with his own friends."

THE KIND OF SPEECH MATERIAL THAT ALWAYS HOLDS ATTENTION

You may possibly bore people if you talk about things and ideas, but you can hardly fail to hold their attention when you talk about people. Tomorrow there will be millions of conversations floating over fences in the backyards of America, over tea tables and dinner tables—and what will be the predominating note in most of them? Personalities. He said this. Mrs. So-and-so did that. I saw her doing this, that and the other. He is making a "killing," and so on.

I have addressed many gatherings of school children in the United States and Canada; and I soon learned by experience that in order to keep them interested I had to tell them stories about people. As soon as I became general and dealt with abstract ideas, Johnny became restless and wiggled in his seat, Tommy made a face at someone, Billy threw something across the aisle.

True, these were audiences of children; but the intelligence tests used in the army during the war revealed the startling fact that 49% of the people in the United States have a mental age of about 13. So one can hardly go wrong in making a generous use of human interest stories. Our magazines that are read by millions, periodicals such as the

American, Cosmopolitan, Saturday Evening Post, are filled with them.

I once asked a group of American business men in Paris to talk on *How to Succeed.* Most of them praised the homely virtues, preached at, lectured to, and bored their hearers. (Incidentally, I recently heard one of the most prominent business men in America make this identical mistake in a radio talk on this identical topic.)

So I halted this class, and said something like this: "We don't want to be lectured to. No one enjoys that. Remember you must be entertaining or we will pay no attention whatever to what you are saying. Also remember that one of the most interesting things in the world is sublimated, glorified gossip. So tell us the stories of two men you have known. Tell why one succeeded and why the other failed. We will gladly listen to that, remember it and possibly profit by it. It will also, by the way, be far easier for you to deliver than are these wordy, abstract preachments."

There was a certain member of that course who invariably found it difficult to interest either himself or his audience. This night, however, he seized the human story suggestion; and told us of two of his classmates in college. One of them had been so conservative that he had bought shirts at the different stores in town, and made charts showing which ones laundered best, wore longest and gave the most service per dollar invested. His mind was always on pennies; yet, when he graduated—it was an engineering college—he had such a high opinion of his own importance that he was not willing to

begin at the bottom and work his way up, as the other graduates were doing. Even when the third annual reunion of the class came, he was still making laundry charts of his shirts, while waiting for some extraordinarily good thing to come his way. It never came. A quarter of a century has passed since then, and this man, dissatisfied and soured on life, still holds a minor position.

The speaker then contrasted with this failure the story of one of his classmates who had surpassed all expectations. This particular chap was a good mixer. Everyone liked him. Although he was ambitious to do big things later, he started as a draughtsman. But he was always on the lookout for opportunity. Plans were then being made for the Pan-American exposition in Buffalo. He knew engineering talent would be needed there; so he resigned from his position in Philadelphia and moved to Buffalo. Through his agreeable personality, he soon won the friendship of a Buffalo man with considerable political influence. The two formed a partnership, and engaged immediately in the contracting business. They did considerable work for the telephone company, and this man was finally taken over by that concern at a large salary. To-day he is a multimillionaire, one of the principal owners of Western Union.

We have recorded here only the bare outline of what the speaker told. He made his talk interesting and illuminating with a score of amusing and human details. . . . He talked on and on—this man who could not ordinarily find material for a three minute speech—and he was surprised beyond

words to learn when he stopped that he had held the floor on this occasion for half an hour. The speech had been so interesting that it seemed short to everyone. It was this student's first real triumph.

Almost every student can profit by this incident. The average speech would be far more appealing if it were rich and replete with human interest stories. The speaker ought to attempt to make only a few points and to illustrate them with concrete cases. Such a method of speech building can hardly fail to get and hold attention.

If possible, these stories ought to tell of struggles, of things fought for and victories won. All of us are tremendously interested in fights and combats. There is an old saying that all the world loves a lover. It doesn't. What all the world loves is a scrap. It wants to see two lovers struggling for the hand of one woman. As an illustration of this fact, read almost any novel, magazine story, or go to see almost any film drama. When all the obstacles are removed and the reputed hero takes the so-called heroine in his arms, the audience begins reaching for their hats and coats. Five minutes later the sweeping women are gossiping over their broom handles.

Almost all magazine fiction is based on this formula. Make the reader like the hero or heroine. Make him or her long for something intensely. Make that something seem impossible to get. Show how the hero or heroine fights and gets it.

The story of how a man battled in business or profession against discouraging odds, and won, is always inspiring, always interesting. A magazine

editor once told me that the real, inside story of any person's life is entertaining. If one has struggled and fought—and who hasn't?—his story, if correctly told, will appeal. There can be no doubt of that.

BE CONCRETE

The writer once had in the same course in public speaking, a Doctor of Philosophy and a rough-and-ready fellow who had spent his youth thirty years ago in the British Navy. The polished scholar was a university professor; his classmate from the seven seas was the proprietor of a small side street moving-van establishment. Strange to say, the moving-van man's talks during the course would have held a popular audience far better than the talks of the college professor. Why? The college man spoke in beautiful English, with a demeanor of culture and refinement, and with logic and clearness; but his talks lacked one essential, *concreteness*. They were too vague, too general. On the other hand, the van owner possessed hardly enough power of cerebration to generalize. When he talked he got right down to business immediately. He was definite; he was concrete. That quality, coupled with his virility and his fresh phraseology, made his talks very entertaining.

I have cited this instance, not because it is typical either of college men or moving-van proprietors, but because it illustrates the interest-getting power that accrues to the man—regardless of education—who has the happy habit of being concrete and definite in his speaking.

This principle is so important that we are going to use several illustrations to try to lodge it firmly in your mind. We hope you will never forget it, never neglect it.

Is it, for example, more interesting to state that Martin Luther, as a boy, was "stubborn and intractable," or is it better to say that he confessed that his teachers had flogged him as often as "fifteen times in a forenoon"?

Words like "stubborn and intractable" have very little attention value. But isn't it easy to listen to the flogging count?

The old method of writing a biography was to deal in a lot of generalities which Aristotle called, and rightly called, "The refuge of weak minds." The new method is to deal with concrete facts that speak for themselves. The old fashioned biographer said that John Doe was born of "poor but honest parents." The new method would say that John Doe's father couldn't afford a pair of overshoes, so when the snow came, he had to tie gunny sacking around his shoes to keep his feet dry and warm; but, in spite of his poverty, he never watered the milk and he never traded a horse with the heaves as a sound animal. That shows that his parents were "poor but honest," doesn't it? And doesn't it do it in a way that is far more interesting than the "poor but honest" method?

If this method works for modern biographers it will work also for modern speakers.

Let us take one more illustration. Suppose you wished to state that the potential horse power wasted at Niagara every day was appalling. Sup-

pose you said just that, and then added, that if it were utilized and the resulting profits turned to purchasing the necessities of life, crowds could be clothed and fed. Would that be the way to make it interesting and entertaining? No—No. Isn't this far better? We are quoting from Edwin E. Slosson in the *Daily Science News Bulletin:*

"We are told that there are some millions of people in poverty and poorly nourished in this country, yet here at Niagara is wasted the equivalent of 250,000 loaves of bread an hour. We may see with our mind's eye 600,000 nice fresh eggs dropping over the precipice every hour and making a gigantic omelet in the whirlpool. If calico were continuously pouring from the looms in a stream 4,000 feet wide like Niagara River, it would represent the same destruction of property. If a Carnegie Library were held under the spout it would be filled with good books in an hour or two. Or we can imagine a big department store floating down from Lake Erie every day and smashing its varied contents on the rocks 160 feet below. That would be an exceedingly interesting and diverting spectacle, quite as attractive to the crowd as the present, and no more expensive to maintain. Yet some people might object to that on the ground of extravagance who now object to the utilization of the power of the falling water."

PICTURE-BUILDING WORDS

In this process of interest-getting, there is one aid, one technique, that is of the highest importance; yet it is all but ignored. The average speaker does not seem to be aware of its existence. He has probably never consciously thought about it at all. I refer to the process of using words that create pictures. The speaker who is easy to lis-

ten to is the one who sets images floating before your eyes. The one who employs foggy, commonplace, colorless symbols sets the audience to nodding.

Pictures. Pictures. Pictures. They are as free as the air you breathe. Sprinkle them through your talks, your conversation; and you will be more entertaining, more influential.

To illustrate: let us take the excerpt just quoted from the *Daily Science News Bulletin* regarding Niagara. Look at the picture words. They leap up and go scampering away in every sentence, as thick as rabbits in Australia: "25,000 loaves of bread, 600,000 eggs dropping over the precipice, gigantic omelette in the whirlpool, calico pouring from the looms in a stream 4,000 feet wide, Carnegie library held under the spout, books, a big department store floating, smashing, rocks below, falling water."

It would be almost as difficult to ignore such a talk or article as it would be to pay not the slightest attention to the scenes from a film unwinding on the silver screen of the motion picture theater.

Herbert Spencer, in his famous little essay on the *Philosophy of Style,* pointed out long ago the superiority of terms that call forth bright pictures:

"We do not think," says he, "in generals but in particulars. . . . We should avoid such a sentence as

"In proportion as the manners, customs and amusements of a nation are cruel and barbarous, the regulations of their penal code will be severe.

"And in place of it, we should write:

"In proportion as men delight in battles, bull fights and combats of gladiators, will they punish by hanging, burning and the rack."

Picture-building phrases swarm through the pages of the Bible and through Shakespeare like bees around a cider mill. For example, a commonplace writer would have said that a certain thing would be superfluous, like trying to improve the perfect. How did Shakespeare express the same thought? With a picture phrase that is immortal: "To gild refined gold, to paint the lily, to throw perfume on the violet."

Did you ever pause to observe that the proverbs that are passed on from generation to generation are almost all visual sayings? "A bird in the hand is worth two in the bush." "It never rains but it pours." "You can lead a horse to water but you can't make him drink." And you will find the same picture element in almost all the similes that have lived for centuries and grown hoary with too much use: "Sly as a fox." "Dead as a door nail." "Flat as a pancake." "Hard as a rock."

Lincoln continually talked in visual terminology. When he became annoyed with the long, complicated, red-tape reports that came to his desk in the White House, he objected to them, not with a colorless phraseology, but with a picture phrase that it is almost impossible to forget. "When I send a man to buy a horse," said he, "I don't want to be told how many hairs the horse has in his tail. I wish only to know his points."

THE INTEREST GETTING VALUE OF CONTRASTS

Listen to the following condemnation of Charles I by Macaulay. Note that Macaulay not only uses pictures, but he also employs balanced sentences. Violent contrasts almost always hold our interests; violent contrasts are the very brick and mortar of this paragraph:

"We charge him with having broken his coronation oath; and we are told that he kept his marriage vow! We accuse him of having given up his people to the merciless inflictions of the most hot-headed of prelates; and the defense is that he took his little son on his knee and kissed him! We censure him for having violated the articles of the Petition of Right, after having, for good and valuable consideration, promised to observe them; and we are informed that he was accustomed to hear prayers at six o'clock in the morning! It is to such considerations as these, together with his Vandyke dress, his handsome face and his peaked beard, that he owes, we verily believe, most of his popularity with the present generation."

INTEREST IS CONTAGIOUS

We have been discussing so far the kind of material that interests an audience. However, one might mechanically follow all the suggestions made here and speak according to Cocker, and yet be vapid and dull. Catching and holding the interest of people is a delicate thing, a matter of feeling and spirit. It is not like operating a steam engine. No book of precise rules can be given for it.

Interest, be it remembered, is contagious. Your hearers are almost sure to catch it if you have a

bad case of it yourself. A short time ago, a gentleman rose during a session of this course in Baltimore and warned his audience that if the present methods of catching rock fish in Chesapeake Bay were continued the species would become extinct. And in a very few years! He felt his subject. It was important. He was in real earnest about it. Everything about his matter and manner showed that. When he arose to speak, I did not know that there was such an animal as a rock fish in Chesapeake Bay. I imagine that most of the audience shared my lack of knowledge and lack of interest. But before the speaker finished, all of us had caught something of his concern. All of us would probably have been willing to have signed a petition to the legislature to protect the rock fish by law.

I once asked Richard Washburn Child, the American Ambassador to Italy, the secret of his success as an interesting writer. He replied: "I am so excited about life that I cannot keep still. I just have to tell people about it." One cannot keep from being enthralled with a speaker or writer like that.

I recently went to hear a speaker in London: after he was through, one of our party, Mr. E. F. Benson, a well-known English novelist, remarked that he enjoyed the last part of the talk far more than the first. When I asked him why, he replied: "The speaker himself seemed more interested in the last part, and I always rely on the speaker to supply the enthusiasm and interest."

Everyone does. Remember that.

SUMMARY

1. We are interested in extraordinary facts about ordinary things.

2. Our chief interest is ourselves.

3. The person who leads others to talk about themselves and their interests and listens intently will generally be considered a good conversationalist, even though he does very little talking.

4. Glorified gossip, stories of people, will almost always win and hold attention. The speaker ought to make only a few points and to illustrate them with human interest stories.

5. Be concrete and definite. Do not belong to the "poor-but-honest" school of speakers. Do not merely say that Martin Luther was "stubborn and intractable" as a boy. Announce that fact. Then follow it with the assertion that his teachers flogged him as often as "fifteen times in a forenoon." That makes the general assertion clear, impressive and interesting.

6. Sprinkle your talks with phrases that create pictures, with words that set images floating before your eyes.

7. If possible use balanced sentences and contrasting ideas.

8. Interest is contagious. The audience is sure to catch it if the speaker himself has a bad case of it. But it cannot be won by the mechanical adherence to mere rules.

SPEECH BUILDING

WORDS OFTEN MISPRONOUNCED

Do not drop the *H* sound in words like the following. In these the *W* is pronounced as if it were after the *H;* as *hwy* for *why*. Say:

whack	not wack
wharf	not warf
wheat	not weat
wheel	not weel
when	not wen
whether	not wether
which	not wich
whip	not wip
whiskey	not wiskey
white	not wite
whittle	not wittle
whoa	not wo

ERRORS IN ENGLISH

Review. There are *three* errors in the following paragraph. Can you locate them?

"Was this done by you, or who?" was the shout exploded at us as we came through the door. It was a question of whether he or myself should take the blame. He don't feel that the fault was his, and I feel that it was not mine.

New Study Material. RULE: Words joined to the subject by such expressions as *with, together with, as well as, in addition to,* do not pluralize the subject and do not cause the subject to require a plural verb. For example:

Right: The task of getting proper machinery, with that of raising capital and of employing experienced hands, *was* enormous.

Wrong: The task of getting proper machinery, with that of raising capital and of employing experienced hands, *were* enormous.

Right: The invoice mailed yesterday, in addition to the bills due last month, *has* been paid.

Wrong: The invoice mailed yesterday, in addition to the bills due last month, *have* been paid.

Right: Major Harvey, as well as Colonel Mills, *has* appraised the property.

Wrong: Major Harvey, as well as Colonel Mills, *have* appraised the property.

Right: Our entire factory with all of its contents, together with three adjoining storerooms, *was* burned yesterday.

Wrong: Our entire factory with all of its contents, together with three adjoining storerooms, *were* burned yesterday.

RULE: Do not use the double negative. Note the examples which follow:

Right: I can hardly see.

Wrong: I *can't* hardly see.

Right: I never cause any harm to anyone.

Wrong: I *never* cause *no* harm to *nobody.*

RULE: Do not use *never* to take the place of *not.* Examples of this are as follows:

Right: I did *not* bring my notebook to take dictation.

Wrong: I *never* brought my notebook to take dictation.

RULE: In certain sections of the country especially, it is customary to misuse *yet, already, once,* and *however.*

Right: The letter is still here.

Wrong: The letter is here *yet.*

Right: He has gone already.

Wrong: He has gone already *yet.*

RULE: At the beginning of a sentence do not use such introductory words as *why, well, then, now, see,* and *again,* unless they are needed. They are very often used because the speaker has gotten into such a habit. Effective speaking, both in public and in conversation, is often marred by this habit.

Some contracted forms cause trouble in speaking. The most important of these are *don't, doesn't, hain't, ain't. Don't* is a contraction of *do not,* and therefore should be used with plural subjects and with *I.* You may say *I don't, we don't, you don't, they don't,* and *don't* with any other plural subject, but you should never say *he don't, she don't, it don't.* Examples:

Right: He *does not* care for the theater.

Wrong: He *don't* care for the theater.

Hain't is a provincialism and is used very extensively in certain sections of the United States. If possible, it is more erroneous than *ain't.* Both of these expressions are improper contractions for *are not, aren't, have not, haven't, has not, hasn't, is not, isn't.*

Right: *Isn't* he here?
Wong: *Ain't* he here?
Right: *Haven't* you got it?
Wrong: *Hain't* (or *ain't*) you got it?

CORRECT USAGE OF WORDS

"BENT—BIAS—INCLINATION—PREPOSSESSION. These words agree in describing a permanent influence upon the mind which tends to decide its actions. *Bent* denotes a fixed tendency of the mind in a given direction. It is the widest of these terms and applies to the will, the intellect and the affections taken conjointly; as, the whole *bent* of his character was toward evil practices. *Bias* is literally a weight fixed on one side of a ball used in bowling and causing it to swerve from a straight course. Used figuratively, *bias* applies particularly to the judgment, and denotes something that acts with a permanent force on the character through that faculty; as, the *bias* of early education, early habits, etc. *Inclination* is an excited state of desire or appetency; as, a strong *inclination* to the study of law. *Prepossession* is a mingled state of feeling and opinion in respect to some person or subject which has laid hold of and occupied the mind previous to inquiry. The word is commonly used in a good sense, an unfavorable impression of this kind being denominated a *prejudice.* 'Strong minds will be strongly *bent,* and usually labour under a strong *bias;* but there is no mind so weak and powerless as not to have its *inclinations,* and

none so guarded to be without its *prepossessions.*'—Crabb."—*Webster's International Dictionary.*

ENORMOUS—IMMENSE—EXCESSIVE. *Enormous* means out of due proportion, beyond the normal. A prize fighter has *enormous* strength. *Immense* denotes a very large quantity, a vast *extent. Excessive* means beyond what is just, and always denotes something evil. The Aquitania is an *enormous* ship sailing across an *immense* expanse of sea. If a person of moderate means were obliged to pay for one of its *de luxe* suites he would undoubtedly consider the price *enormous,* probably *excessive.*

VOICE EXERCISE—HOW TO BE HEARD AT A DISTANCE

It is not necessary to shout and yell in order to make yourself heard in a large hall or out of doors. It is necessary only to use your voice correctly. A whisper, if reënforced by the right tone conditions, will carry to the farthest corner of the largest theater.

Here are some suggestions that will aid you in being heard.

1. Do not gaze at the floor. That is amateurish. It is annoying to an audience. It destroys a sense of communication, a feeling of give and take, between the listeners and talker. It also directs the tone toward the floor and interferes with its floating out over the audience.

2. "The breath," said Madame Schumann-Heink, "is the motive power of voice. Without it under

intelligent control, nothing can be accomplished. One might as well try to run an automobile without gasoline as to sing without breath." Yes, or to speak without it. It is the powder behind the bullets of your words. There should be, at all times, a reserve of breath in your lungs to act as a spring board, a catapult, to launch your words. You have doubtlessly seen, in store windows or in shooting galleries, little balls dancing up and down, on jets of water. Your words should be buoyed up by breath like that. They should ride like a kite on a cushion of air. So breathe deeply, feeling the lower part of the lungs expanding at the lower ribs and pushing down and flattening out the arched diaphragm. When you start to speak, do not use up all your breath at once. Use as little as possible. Control it according to the directions given in Chapter V.

3. Relax the throat, the lips, the jaw. (See Chapters IV, IX and X.) Constricted tones will not carry because they have little vibration.

4. A man pounding with a hammer on a piece of iron will make a disagreeable noise which is all but deafening close at hand; but it will not carry. But the music of an orchestra or a band can be heard playing for a long distance through a racket and uproar. Why the difference? That is easy to explain: the instruments of the band make pure, harmonious sounds, sounds with resonance; but the hammer striking the iron makes only a dull, ugly clangor without resonance. Only a few days ago, the author stood beside a bugler sounding a call. Had the bugler used the same amount of breath

in a harsh shout, it would not have carried very far; but this breath sent into the bugle, vibrating in its resonance chambers, created sound waves which carried a long, long distance.

Now we can understand why some voices that seem very loud to those in the front rows, do not carry far: they lack resonance, and it is resonance that makes a sound carry—resonance and openness and breath reserve.

So practise often the voice exercises given for this purpose in Chapters IV, IX and X.

As you are listening to the radio, hum the tunes that are played, feeling with your open palm the vibrations in the top and back of your head, in the nose, on the lips, in the cheeks, in the chest. To make the most of your natural resonance, speak with the same open sensation in your head that you have when you are drinking in the air. This is most important.

5. Sound your vowels distinctly. They are the very heart of your words. It is the vibration of the vowel sounds that carries. Consequently, they must not be neglected or slighted. They must be spoken with freedom and openness and accuracy. Here are the most commonly used vowel sounds: Practise them aloud now: *māte, mōte, mūte, moot; răck, rĕck, rĭck, rŏck, rŭck, rook; bah, boil.* As you say them, relax and drop the jaw.

Say them again, using them this time as an exercise for flexibility of the lips.

The correct use of the lips is all important in the sounding of the vowels. The following are sometimes called small or feminine vowels. They ex-

press delicacy. The lips should be stuck out almost into a pout as they are pronounced. Try them now. We have connected these vowel sounds with *n* to give them a singing quality.

en as in *men*
ain as in *drain*
een as in *seen*
in as in *sin*

Here are the bright vowels, expressing joy, sunshine, gladness. Say them with the lips drawn back into something like a smiling position:

an as in *can*
ein as in *line*
ahn as in *ah*

These are the heavy or masculine vowels, expressing strength, sonority, richness, fulness, depth. Say them with the lips a little more open than in the whistling position, chin relaxed, dropped and very loose.

on as in *on*
ohn as in *oh*
oon as in *boon*
own as in *own*

6. The pitch of your voice ought to vary, ought to flow up and down the scale, naturally and spontaneously as you speak. This principle of delivery was discussed in Chapter VII. This change of pitch will help to individualize your words, to make them more distinctive.

7. In order to be heard at a distance, we need

volume. Do not confuse this with mere loudness. A man who does not mean what he says and has slight interest in it, will not, other things being equal, be heard as far as the one who puts his heart and soul and sincerity into his talk. It is not emptiness that carries. It is richness.

One of the first things that the physician notices on entering the sick room is the voice. It reflects one's vitality. A robust voice with carrying power does not come from a sick or even tired body. So rest before you speak. Obey the laws of sensible living.

"A beautiful voice, beautifully used," warns Madame Melba, "can only continue to come from a healthy body. . . . Robust health is essential to any large measure of success. . . . Plenty of fresh air, simple nourishing food and eight or nine hours of sleep are all necessary to the singer whose larynx invariably reflects her bodily conditions."

CHAPTER XV

HOW TO GET ACTION

"The truly effective speakers never have enthroned blind impulse as their god. They have controlled and directed it with the judgment born of a careful study of the laws governing action and belief."—Effective Speaking, *by Arthur Edward Phillips.*

"Every business talk, whether it is selling a stove or putting a factory policy up for vote, has a definite end to gain—a decision to win—a product or an idea to sell. It is therefore as much dependent upon an appeal to 'you' interests as a business letter or an advertisement on the billboard across the street. The talk that is so planned and directed is as sure to win against unplanned conversation, as is the carefully prepared and tested advertisement."—How To Talk Business to Win.

"What then, in brief, does a cultivated modern audience demand of a speaker? It insists, first, that the speaker himself be genuine; second, that he know something worthwhile and know it well; third, that his own feelings and convictions be fully enlisted in the theme that he presents; and, fourth, that he talk straight to the point in simple, natural, forceful language."—Public Speaking Today, *by Lockwood-Thorpe.*

"The great end of life is not knowledge but action."—Huxley.

"Action is the distinguishing characteristic of greatness."—E. St. Elmo Lewis.

"We are more easily persuaded, in general, by the reasons we ourselves discover, than by those which have been suggested to us by others."—Pascal.

"The mastery of forceful speech is one of the noblest purposes to which a man can address himself."—Newell Dwight Hillis.

CHAPTER XV

HOW TO GET ACTION

If you could have the power of any talent that you now possess doubled and trebled for the mere asking, which one would you select to have this mighty boon conferred upon? Wouldn't you very likely designate your ability to influence others, to get action? That would mean additional power, additional profit, additional pleasure.

Must this art—so essential to our success in life—remain forever a hit and miss affair with most of us? Must we blunder along depending upon our instinct, upon rule of thumb methods only? Or is there a more intelligent way to set about achieving it?

There is, and we shall discuss it at once—a method based on the rules of common sense, on the rules of human nature, your nature and mine, a method that the writer has frequently employed himself, a method that he has trained others to use successfully.

The first step in this method is to gain interested attention. Unless you do that, people will not listen closely to what you say.

How to do this was dealt with at length in Chapters IX and XIV. Would it not be well to review them in this connection?

The second step is to gain the confidence of your hearers. Unless you do that, they will have no faith in what you say. And here is where many a speaker falls down. Here is where many an advertisement fails, many a business letter, many an employe, many a business enterprise. Here is where many an individual fails to make himself effective within his own human environment.

WIN CONFIDENCE BY DESERVING IT

The prime way to win confidence is to deserve it. The elder J. Pierpont Morgan said that character was the biggest element in obtaining credit. It is also one of the biggest elements in obtaining the confidence of an audience. I have noticed time without number that facile and witty speakers—if those are their chief qualities—are not nearly as effective as those who are less brilliant but more sincere.

A certain member of a course that the author was recently conducting had been blessed with a striking appearance; and when he stood up to speak, he possessed an admirable fluency of thought and language. When he had finished, however, people said: "clever chap." He made a ready, surface impression; but it was only on the surface, it never amounted to much. In that same group, there was an insurance representative, a man small of stature, a man who groped sometimes for a word, a man lacking grace of diction; but his deep sincerity shone through his eyes and vibrated in his voice. His hearers listened intently to what he said,

had faith in him, warmed to him without being conscious of why they did it.

"No Mirabeau, Napoleon, Burns, Cromwell, no man adequate to do anything," said Carlyle in *Heroes and Hero Worship,* "but is first of all in right earnest about it; what I call a sincere man. I should say sincerity, a great deep, genuine sincerity, is the first characteristic of all men in any way heroic. Not the sincerity that calls itself sincere; ah, no, that is a very poor matter indeed—a shallow braggart, conscious sincerity, oftenest self-conceit mainly. The great man's sincerity is of the kind he cannot speak of—is not conscious of."

There died a few years ago, one of the most brilliant and accomplished speakers of his generation. In his youth sanguine hopes were raised, mighty things were prophesied of him; but he passed on without achieving them. He had less heart than head; he prostituted his undeniable talents, spoke for whatever cause brought him a momentary advantage and financial profit. He gained a reputation of insincerity. His public career was ruined.

There is, as Webster said, no use trying to pretend a sympathy or sincerity that one does not feel. It won't work. It must be genuine. It must have the right ring.

"The profoundest feeling among the masses," says the well known Indiana speaker, Albert J. Beveridge, "the most influential element in their character is the religious element. It is as instinctive and elemental as the law of self-preservation. It informs the whole intellect and personality of the people. And he who would greatly influence the

people by uttering their unformed thoughts, must have this great and unanalyzable bond of sympathy with them."

Lincoln had this sympathy with the people. He was seldom dazzling. I do not think anyone called him "an orator." In his debates with Judge Douglas, he lacked the grace and smoothness and rhetoric of his opponent. People christened Douglas "The Little Giant." And what did they call Lincoln? "Honest Abe."

Douglas had a charming personality, and he was a man of extraordinary spirit and vitality; but he was a man who tried to carry water on both shoulders, he put policy above principle, expediency above justice. That was his final undoing.

And Lincoln? Well, when he spoke, there was a certain rugged flavor that emanated from the man and doubled the power of his words. People felt his honesty and sincerity and his Christ-like character. As far as knowledge of law is concerned, scores of other men outstripped him; but few of them had more influence with a jury. He was not much concerned about serving Abe Lincoln. He was a thousand times more concerned about serving justice and eternal truth. And people felt it when he spoke.

SPEAK OUT OF YOUR OWN EXPERIENCE

The second way to gain the confidence of the audience is to speak discreetly out of your own experience. That helps immensely. If you give opinions, people may question them. If you relate

hearsay or repeat what you have read, the thing may have a second-hand flavor. But what you yourself have gone through and lived through, that has a genuine ring, a tang of truth and veracity; and people like it. They believe it. They recognize you as the world's leading authority on that particular topic.

As an illustration of the efficacy of this sort of thing, go to the news stand and purchase a copy of the *American Magazine,* or *System,* or *Field and Stream.* You will find these packed with articles by men relating their own experiences.

Or turn to *A Message to Garcia* (see Appendix). The world had amazing confidence in what Elbert Hubbard said on that occasion. He is speaking out of his own experiences. You know that. You feel it. The whole article breathes it: "I have carried a dinner pail, and I have worked for day's wages, and I have also been an employer of labor, and I know there is something to be said on both sides."

BE PROPERLY INTRODUCED

Many a speaker fails to gain the attention of his audience immediately because he is not introduced properly.

An introduction—that term was fashioned from two Latin words, *intro,* to the inside, and *ducere,* to lead—so an introduction ought to lead us to the inside of the topic sufficiently to make us want to hear it discussed. It ought to lead us to the inside facts regarding the speaker, facts that demonstrate his fitness for discussing this particular topic.

In other words, an introduction ought to "sell" the topic to the audience and it ought to "sell" the speaker. And it ought to do these things in the briefest amount of time possible.

That is what it ought to do. But does it? Nine times out of ten—no—emphatically *no*. Most introductions are poor affairs—feeble and inexcusably inadequate.

For example, I heard a well known speaker—a man who ought to have known better—introduce the Irish poet, W. B. Yeats. Yeats was to read his own poetry. Three years prior to that he had been awarded the Nobel prize in literature, the highest distinction that can be bestowed upon a man of letters. I am confident that not ten per cent of that particular audience knew of either the award or its significance. Both ought, by all means, to have been mentioned. They ought to have been announced even if nothing else were said. But what did the chairman do? He utterly ignored these facts, and wandered off into talking about mythology and Greek poetry. He was doubtlessly entirely unconscious of the fact that his own ego was prompting him to impress the audience with his own knowledge, his own importance.

That chairman, in spite of the fact that he is known internationally as a speaker and had been introduced a thousand times himself, was a total failure in introducing another. If a man of his caliber makes such a *faux pas,* what can we expect of the average chairman?

And what are we going to do about it? With all due humility of soul and meekness of spirit, go

to the chairman beforehand and ask him if he would like a few facts to use in his introduction. He will appreciate your suggestions. Then tell him the things you would like to have mentioned, the things that show why you are in a position to talk about this particular subject, the simple facts that the audience ought to know, the facts that will win you a hearing. Of course, after being told only once, the chairman is going to forget half of them and get the other half all mixed up; so it is a good plan to hand them to him, just a sentence or two, typewritten, hoping that he will refresh his mind before he introduces you. But will he? Probably not. And that is that.

BLUE GRASS AND HICKORY WOOD ASHES

One autumn the author was conducting courses in public speaking at various Y. M. C. A.'s in greater New York. The star salesman of one of the best known selling organizations in the city was a member of one of those courses, and one evening he made the preposterous statement that he had been able to make blue grass grow without the aid of seed or roots. He had, according to his story, scattered hickory wood ashes over newly plowed ground. Presto! Blue grass had appeared. He firmly believed that the hickory wood ashes and the hickory wood ashes alone were responsible for the blue grass.

In criticizing his talk, I smilingly pointed out to him that his phenomenal discovery would, if true, make him a millionaire, for blue grass seed was

worth several dollars a bushel. I also told him that it would make him immortal, that it would make him the outstanding scientist of all history. I informed him that no man, living or dead, had ever been able to perform the miracle he claimed to have performed, no man had ever been able to produce life from an inanimate substance.

I told him that very quietly, for I felt that his mistake was so palpable, so absurd, as to require no emphasis in the refutation. When I had finished, every other member of the course saw the folly of his assertion; but he did not see it, not for a second. He was in earnest about his contention, deadly in earnest. He leaped to his feet and informed me that he was *not* wrong. He had not been relating theory, he protested, but personal experience. He *knew* whereof he spoke. He continued to talk, enlarging on his first remarks, giving additional information, piling up additional evidence, a rugged sincerity and honesty shining through his voice.

Again I informed him that there was not the remotest hope in the world of his being right or even approximately right or within a thousand miles of the truth. In a second he was on his feet once more, offering to bet me five dollars and to let the U. S. Department of Agriculture settle the matter.

I noticed that he had soon won over several members of the course to his way of thinking. Marveling at their credulity, I inquired why they had now come to believe in his contention. His earnestness—that was the only explanation they could give—earnestness.

Earnestness: The power of it is incredible—especially with a popular audience.

Very few people have the capacity for independent thought. It is as rare as the topaz of Ethiopia. But all of us have feelings and emotions, and all of us are influenced by the speaker's feeling. If he *believes* a thing *earnestly enough,* and *says* it *earnestly enough,* even though he claims he can produce blue grass from dust and ashes, he will gain some adherents, he will win some disciples. He can do that even among supposedly sophisticated and unquestionably successful business men in the city of New York.

After you have won the audience's interested attention and their confidence, the real work begins. The third step then is to state the facts, to

EDUCATE PEOPLE REGARDING THE MERITS OF YOUR PROPOSITION

This is the very heart of your talk, the meat. This is where you will need to devote most of your time. Now you will need to apply all you have learned in Chapter XII about Clearness, all you have learned in Chapter XIII about Impressiveness and Conviction.

Here is where your preparation will count. Here is where the lack of it will rise up like Banquo's ghost and mock you.

Here you are on the firing line. And "a battle field," says Marshal Foch, "does not give an opportunity for study. One does what he can to apply what he already knows, therefore it is necessary

that he should know thoroughly and be able to use his knowledge quickly."

Here is where you need to know a score of times more about your topic than you can possibly use. When the White Knight in *Alice Through the Looking Glass* started out on his journey, he prepared for every possible contingency: he took a mouse trap lest he should be troubled with mice at night, and he carried a bee hive in case he should find a stray swarm of bees. If the White Knight had prepared public talks like that, he would have been a winner. He would have been able to overwhelm with a torrent of information every objection that could be brought forth. He would have known his subject so well and he would have planned it so thoroughly that he could hardly have failed.

HOW PATTERSON ANSWERED OBJECTIONS

If you are addressing a business group on some proposal that affects them, you should not only educate them; but you should let them educate you. You should ascertain what is in their minds—otherwise you may be dealing with something entirely beside the point. Let them express their minds; answer their objections; then they will be in a more placid state to listen to you. Here is the way the late John H. Patterson, the first president of the National Cash Register Company, handled a situation of that kind. We are quoting from his article in *System Magazine:*

"It became necessary to raise the prices of our cash registers. The agents and sales managers protested; they said

that our business would go, that prices had to be kept where they were. I called them all in to Dayton and we had a meeting. I staged the affair. Back of me on the platform I had a great sheet of paper and a sign painter.

"I asked the people to state their objections to the increasing of prices. The objections came ripping out from the audience like shots from a machine gun. As fast as they came, I had the sign man post them on the big sheet. We spent all of the first day gathering objections. I did nothing but exhort. When the meeting closed we had a list of at least a hundred different reasons why the prices should not be raised. Every possible reason was up there before the men, and it seemed conclusively settled in the minds of the audience that no change should be made. Then the meeting adjourned.

"On the next morning, I took up the objections one by one and explained by diagrams and words exactly why each was unsound. The people were convinced. Why? Everything that could be said contra was up in black and white and the discussion centered. No loose ends were left. We settled everything on the spot.

"But in a case such as this one it would not have been enough, in my mind, merely to have settled the point in dispute. A meeting of agents should break up with all of the audience filled with a new lot of enthusiasm; perhaps the points of the register itself might have been a little blurred in the discussion. That would never do. We had to have a dramatic climax. I had arranged for that and just before the close of the conference, I had a hundred men march, one by one, across the stage; each bore a banner and on that banner was a picture of a part of the latest register and just what it did. Then when the last man passed across, they all came back into a kind of grand finale—the complete machine. The meeting ended with the agents on their feet and cheering wildly!"

SETTING ONE DESIRE TO FIGHTING ANOTHER

The fourth step in this method is to appeal to the motives that make men act.

This earth and all things in it and on it and in the waters underneath it, are run, not haphazardly, but according to the immutable law of cause and effect.

> "For the world was made in order,
> And the atoms march in tune."

Everything that ever has happened or ever will happen has been, or will be, the logical and inevitable effect of something that preceded it, the logical and inevitable cause of something that follows. This principle, like the laws of the Medes and Persians, changeth not. It is as true of earthquakes and Joseph's coat of many colors, and the honking of wild geese and jealousy and the price of baked beans, and the Kohinoor diamond, and the beautiful harbor in Sydney—it is as true of those things as it is of putting a nickel in a slot and getting a package of gum. . . . When one recognizes this, he understands, once and for all, why superstition is unspeakably silly—for how can the unchangeable laws of nature be stopped or altered or affected in the slightest by thirteen people sitting at a table or because one breaks a mirror?

Every conscious and deliberate act we perform is caused by what? By some desire. The only people to whom this does not apply are incarcerated in insane asylums. The things that actuate us are not many. We are ruled hour by hour, dominated day

and night, by a surprisingly small number of longings.

All that means just this: if one knows what these motives are and can appeal to them with sufficient force, he will have extraordinary power. The wise speaker attempts to do precisely that. But the blunderer gropes his way blindly and to no purpose.

For example, a father finds that his young son has been smoking cigarettes surreptitiously. He grows irate, fumes, scolds, commands the boy to have done with the pernicious habit, warns him that it will ruin his health.

But suppose that the boy is not concerned about his health, that he loves the flavor and adventure of smoking a cigarette more than he fears physical consequences. What will happen? The father's appeal will prove futile. Why? Because the parent was not shrewd enough to play upon a motive that touched his son. The parent played only on the motives that actuated himself. He did not get over on the boy's side of the fence at all.

However, it is quite probable that that boy longs with all his heart to make the track team at school, to compete for the hundred yard dash, to excel at athletics. So if the father will only cease unloading his own feelings, and show his son that smoking is going to impede and interfere with his cherished athletic ambitions, the father will probably get the desired action, get it smoothly and completely, and get it by the eminently sensible process of putting a stronger desire against a weaker one. This is precisely what does happen in one of the biggest sporting events in the world—the Oxford-Cam-

bridge boat race. The oarsmen deny themselves the use of tobacco all during their training. Compared to the winning of the race, every other desire is secondary.

One of the most serious problems that mankind faces to-day is the battle with insects. A few years ago, the Oriental fruit moth was imported into this country on some cherry trees which were forwarded at the instance of the Japanese government and were used to ornament the borders of a lake at our national capital. This moth spread and threatened the fruit crop of some of the eastern states. Spraying seemed to have no effect, so finally, the government was obliged to import another insect from Japan, and turn it loose here to prey upon this moth. So our agricultural experts are fighting one pest with another.

The man skilled in getting action employs similar tactics. He sets one motive to war against another. This method is so sensible, so simple, so utterly apparent that one might imagine that the use of it was all but universal. Far from it. One often sees exhibitions that make him inclined to suspect that the use of it is very rare.

To cite a concrete case: the writer recently attended a noonday luncheon club in a certain city. A golf party was being organized to play over the country club course of a neighboring city. Only a few members had put down their names. The president of the club was displeased; something he was behind was about to fall; his prestige was at stake. So he made what he imagined was an appeal for more members to go. His talk was woefully in-

adequate; he based his urge very largely on the fact that *he wanted them to go.* That was no appeal at all. He was not handling human nature skillfully; he was merely unloading his own feelings. Like the irate father with the cigarette-smoking son, he neglected entirely to talk in terms of the desires of his hearers.

What should he have done? He should have used a generous supply of common sense; he should have had a little quiet talk with himself before he spoke to the others; and he should have addressed himself somewhat in this fashion: "Why aren't more of these men going on this golfing party? Some probably imagine they cannot spare the time; others may be thinking of the railway fare and various expenses. How can I overcome these objections? I will show them that recreation is not lost time, that grinds are not the most successful men, that one can do more in five days when he is fresh than he can in six when his batteries need recharging. Of course, they know this already; but they need to be reminded of it. I will play up things that they ought to want more than they want to save the small expense connected with this party. I will show them that it is an investment in health and pleasure. I will stir their imaginations, make them see themselves out on the course, the west wind in their faces, the green sward under their feet, feeling sorry for those back in the hot city who live for nothing but money."

Would such a procedure, in your opinion, have been more likely to succeed than the mere "I-want-you-to-go" appeal that the speaker used?

THE DESIRES THAT DETERMINE OUR ACTIONS

What, then, are these basic and human longings that should mold our conduct and make us behave like human beings? If an understanding of them and a playing upon them is so essential to our success, then out with them. Let us have the light upon them, let us examine and dissect and analyze them.

We shall devote the rest of this chapter to discussing and telling a few stories about them. That, you will agree, is the way to make them clear, the way to make them convincing, the way to engrave them deep upon the walls of your memory.

One of the very strongest of these motives is—what would you say? You are right: the desire for gain. That will be largely responsible for a few hundred million people getting out of bed to-morrow morning two or three hours earlier than they would otherwise arise without this spur. Is it necessary to discourse further upon the potency of this well-known urge?

And even stronger than the money motive is the desire for self-protection. All health appeals are based on that. For example, when a city advertises its healthful climate, when a food manufacturer features the purity and strength-giving qualities of his product, when a patent medicine vendor enumerates all the ills that his nostrums will alleviate, when a dairymen's league tells us that milk is rich in vitamines, a product indispensable to the maintenance of life, when a speaker for an anti-

cigarette society tells us that about 3% of all tobacco is nicotine and that one drop of nicotine will kill a dog and eight drops will destroy a horse—all of these people are appealing to our innate desire to preserve life.

To make the appeal to this motive strong, make it personal. Don't, for example, quote statistics to show that cancer is on the increase. No. Tie it right down to the people who are listening to you, e.g., "There are thirty people in this room. If all of you live to be forty-five, three of you, according to the law of medical averages, will die of cancer. I wonder if it will be you, or you, or you over there."

As strong as the desire for money—in fact, in many people it is far stronger—is the wish to be thought well of, to be admired. In other words, pride. Pride with a capital P. *Pride* in italics. PRIDE in capital letters.

Pride, what crimes have been committed in thy name! For many years thousands and thousands of young girls suffered excruciating pains in China, screamed with it and did it willingly because the dictates of pride said that their feet must be bound and not allowed to grow. At this very moment, thousands of native women in certain parts of Central Africa are wearing wooden discs in their lips. Incredible as it may seem, these discs are as large as the plate on which you ate breakfast this morning. When the little girls in these tribes reach eight years of age, a slit is made in the outer portion of their lips and a disc is inserted. As the seasons pass, one disc is replaced by another progressively larger.

Finally the teeth have to be removed to make room for this much-prized ornament. These cumbersome appendages render it impossible for these ebony belles to utter an intelligible sound. The rest of the tribe can seldom understand their attempts at talking. But all this is endured, even silence is endured by these women, in order that they may appear beautiful, in order that they may be admired, in order that they may stand high in their own estimation, in order that their pride may be appeased.

Although we don't go quite that far in Melbourne, or Montreal, or Cleveland, nevertheless,

> "The colonel's lady and Judy O'Grady,
> Are sisters under the skin."

So the appeal to pride, if done skillfully, has a force only a trifle less potent than T. N. T.

Ask yourself why you are taking this course. Were you influenced, to some extent, by the wish to make a better impression? Did you covet the glow of inward satisfaction that comes from making a creditable talk? Won't you feel a very pardonable pride in the power, leadership, and distinction, that naturally pertain to the public speaker?

The editor of a mail order journal recently stated in a public address that of all the appeals that one could put in a sales letter, none were so effective as the appeals to pride and profit.

Lincoln won a lawsuit once by a clever appeal to this pride motive. It was in the Tazewell County Court in 1847. Two brothers by the name of Snow had purchased two yokes of oxen and a prairie plow

from a Mr. Case. In spite of the fact that they were minors, he accepted their joint note for two hundred dollars. When it fell due, and he tried to collect it, he got laughter, not cash. It wasn't promising laughter, either; so he employed Lincoln and had them into court. The Snow brothers pleaded that they were minors and that Case knew they were minors when he accepted the note. Lincoln admitted everything they claimed and the validity of the minor act. "Yes, gentlemen, I reckon that is so," he said to point after point. It seemed as if he had given his entire case away. However, when his turn came, he addressed the twelve good men and true, in this fashion: "Gentlemen of the jury, are you willing to allow these boys to begin life with this shame and disgrace attached to their character? The best judge of human character that ever wrote has left these words—

> " 'Good name in man or woman, dear my Lord,
> Is the immediate jewel of their souls:
> Who steals my purse, steals trash; 'tis something, nothing;
> 'Twas mine, 'tis his, and has been slave to thousands;
> But he that filches from me my good name
> Robs me of that which not enriches him
> And makes me poor indeed!' "

Then he pointed out that these boys might never have stooped to this villainy had it not been for the unwise counsel of their attorney. Showing how the noble profession of law was sometimes prostituted to prevent rather than to promote justice, he turned and scathingly rebuked the opposing attorney. "And now, gentlemen of the jury," he continued,

"you have it in *your* power to set these boys right before the world." Surely these men would not lend their names nor their influence to shielding patent dishonesty? They could not be true to their ideals and do it—such was his plea. He appealed to their pride, you see: and, without leaving their seats, the jury voted that the debt must be paid.

Lincoln in this instance appealed also to the jury's innate love of justice. It is native to almost all of us. We will stop on the street to take the part of a small boy who is being mistreated by a larger one.

We are creatures of feeling, who long for comforts and pleasures. We drink coffee and wear silk socks and go to the theater and sleep on the bed instead of the floor, not because we have reasoned out that these things are good for us, but because they are pleasant. So show that the thing you propose will add to our comforts and increase our pleasures, and you have touched a powerful spring of action.

When Seattle advertised that its death rate was the lowest of any large city in the United States and that a child born there had the best chances of surviving and living long, to what motive was the city appealing? A very strong one, one that is responsible for much of the conduct of the world—affection. Patriotism is also based on the motives of affection and sentiment.

Sometimes an appeal to the sentiments will produce action when all others fail. That was the experience of the well-known real estate auctioneer of New York City, Joseph P. Day. He closed the

largest sale of his life by such an appeal. Here is his own story of how he did it.

"Expert knowledge is not the all of selling. In my largest single sale I used no technical knowledge whatsoever. I had been negotiating with Judge Gary for the sale to the United States Steel Corporation of the building at 71 Broadway, which has always contained its offices. I thought I had closed the sale when, calling upon Judge Gary, he said very quietly but very decisively:

"'Mr. Day, we have had the offer of a much more modern building near here and it would seem to answer our purpose better. It is,' pointing to the woodwork, 'a better-finished building. This building is too old-fashioned; you know it is a very old structure. Some of my associates here think that, all in all, the other building will answer our purposes more adequately than this one.'

"There was a $5,000,000 sale drifting out of the window! I did not answer for a moment, and Judge Gary did not go on. He had given his decision. If a pin had dropped to the floor it would have sounded like a bomb. I did not attempt to answer. Instead, I asked:

"'Judge Gary, where was your first office when you came to New York?'

"'Right here,' he said, 'or rather in the room on the other side.'

"'Where was the Steel Corporation organized?'

"'Why, right here in these offices,' he mused rather than answered. And then, of his own accord: 'Some of the younger executives have from time to time had more elaborate offices than this. They have not been quite satisfied with the older furniture. But,' he added, 'none of those men are with us now.'

"The sale was over. The next week we formally closed.

"Of course, I knew what building had been offered to him, and I might have compared the structural merits of the two. Then I should have Judge Gary arguing—with himself if not with me—over material points of construction. Instead I appealed to sentiment."

RELIGIOUS MOTIVES

There is another powerful group of motives that influence us mightily. Shall we call them religious motives? I mean religious, not in the sense of orthodox worship or the tenets of any particular creed or sect. I mean rather that broad group of beautiful and eternal truths that Christ taught: justice and forgiveness and mercy, serving others and loving our neighbors as ourselves.

No man likes to admit, even to himself, that he is not good and kind and magnanimous. So we love to be appealed to on these grounds. It implies a certain nobleness of soul. We take pride in that.

For a great many years, C. S. Ward was a secretary of the International Committee of the Y. M. C. A., devoting all of his time to conducting campaigns to raise funds for Association buildings. It does not mean self-preservation or an increase of property or power for a man to write a check for a thousand dollars to the local Y. M. C. A.; but many men will do it out of a desire to be noble and just and helpful.

Setting up a campaign in a northwestern city, Mr. Ward approached a well-known business executive who had never been identified with the church or with social movements. What? Was he expected to neglect his business for a week to raise funds for a Y. M. C. A. building? The idea was preposterous. He finally consented to come to the opening meeting of the campaign; and was so moved there by Mr. Ward's appeal to his noble-

ness and altruism that he devoted an entire week to an enthusiastic money-raising campaign. Before the week was over, this man who had been noted for his constant use of profanity, was praying for the success of the undertaking.

A group of men once called upon the late James J. Hill to persuade him to establish Y. M. C. A.'s along his railroad lines in the Northwest. Money was required, a considerable outlay of it; and, knowing Hill to be a shrewd business man they unwisely based their principal arguments upon his desire for gain. These Associations, they pointed out, would make for happy, contented workmen, and would enhance the value of his property.

"You have not yet mentioned," Mr. Hill replied, "the thing that will really lead me to establish these Y. M. C. A.'s—that is the desire to be a force for righteousness and to build Christian character."

A long-standing dispute over some frontier territory had, in 1900, brought Argentine and Chile to the brink of war. Battleships had been built, armaments amassed, taxes increased, and costly preparations made to settle the issue by blood. On Easter day, 1900, an Argentine bishop made a passionate appeal for peace in the name of Christ. Across the Andes, the Chilean bishop reëchoed the message. The bishops went from village to village appealing for peace and brotherly love. At first, their audiences were only women; but finally this appeal stirred the entire nations. Popular petitions and public opinion forced the governments to arbitrate and to reduce their armies and navies. The frontier fortresses were dismantled, and the guns

melted and cast into a huge bronze figure of Christ. To-day high in the lofty Andes, guarding the disputed frontiers, towers this statue of the Prince of Peace holding the cross. On the pedestal is written: "These mountains themselves shall fall and crumble to dust before the peoples of Chile and the Argentine Republic shall forget their solemn covenant sworn at the feet of Christ."

Such is the power of the appeal to the religious emotions and convictions.

SUMMARY

So much for the method we have been discussing.

First, get interested attention.

Second, win confidence by deserving it, by your sincerity, by being properly introduced, by being qualified to speak on your subject, by telling the things that your experience has taught you.

Third, state your facts, educate your audience regarding the merits of your proposal, answer their objections.

Fourth, appeal to the motives that make men act: the desire for gain, self-protection, pride, pleasures, sentiments, affections, and religious ideals, such as justice, mercy, forgiveness, love.

This method, if used wisely, will not only help the speaker in public; it will help him also in private. It will help him in the writing of sales letters, in constructing advertisements, in managing business interviews.

HAS THE AUTHOR USED SUCCESSFULLY THE METHOD HE HAS BEEN DESCRIBING?

First step: Did the writer gain your interested attention by emphasizing the importance of this matter of influencing human nature and by declaring that there was a scientific method of going about it and that we would discuss it forthwith?

Second step: Did the writer gain your confidence by telling you that this system was based upon the rules of common sense, that he himself had employed it and had taught thousands of others to do it?

Third step: Did the writer state the facts clearly, did he educate you regarding the working and the merits of the method?

Fourth step: Did the writer convince you that the use of this method will bring you additional influence and profit? Will you, as a result of reading this chapter, endeavor to use this method? In other words, has the writer gotten action? *

* The author wishes to acknowledge here his indebtedness for this plan to Arthur Dunn in his book, *Scientific Selling and Advertising.*

SPEECH BUILDING

WORDS OFTEN MISPRONOUNCED

Watch your first syllables: do not substitute *uh* for *a*. Do not say:

uhbate	for	abate	uhlert	for	alert
uhbout	"	about	uhlow	"	allow
uhcount	"	account	uhmonia	"	ammonia
uhdorn	"	adorn	uhnoy	"	annoy
uhdress	"	address	uhpear	"	appear
uhfect	"	affect	uhrest	"	arrest
uhgree	"	agree	uhsume	"	assume
uhgrieve	"	aggrieve	uhtach	"	attach

Do not shorten or change the sound of *be* and *de* in the following words. Do not say:

buh-cause	or	b'cuz	for	because
buh-lieve	"	b'lieve	"	believe
buh-come	"	b'come	"	become
buh-fore	"	b'fore	"	before
buh-gin	"	b'gin	"	begin
duh-bate	"	d'bate	"	debate
duh-cide	"	d'cide	"	decide
duh-test	"	d'test	"	detest
duh-fer	"	d'fer	"	defer
duh-gree	"	d'gree	"	degree

ERRORS IN ENGLISH

Review. Read over the following paragraph and note the errors contained in it:

Mr. Jones, as well as two other friends of mine, have endorsed the note. He, with the others, have learned of the increased demand for my patented article and feel that money in addition to talent are necessary for the marketing of the machine.

New Study Material. RULE: Always place your adjectives and adverbs so that it is very easy to tell which words they modify. There are daily errors in the use of *only, nearly, almost,* etc.

Right: I had *only one* minute to catch the train.

Wrong: I *only had* one minute to catch the train.

RULE: Do not use the superlative degree for the comparative. If you are comparing but two objects, use the comparative degree. Examples:

Right: This day is the *worse* of the two.

Wrong: This day is the *worst* of the two.

RULE: Do not use *these* or *those* before such words as *type, kind, sort.* Examples:

Right: *That kind* of houses seldom lasts long.

Wrong: *Those kind* of houses seldom last long.

Right: We can never get *this sort* of prices.

Wrong: We can never get *these sort* of prices.

RULE: Do not say *kind of a, sort of a, type of a,* Note the following examples:

Right: That *kind of* job is simply a blind alley.

Wrong: That *kind of a* job is simply a blind alley.

Right: That *sort of* employer deserves labor troubles.

Wrong: That *sort of an* employer deserves labor troubles.

Right: That *type of* engine is very expensive.

Wrong: That *type of an* engine is very expensive.

RULE: We are in the habit of using certain superfluous words in some of our expressions. You will be able to see for yourself, in the following examples the reasons why the right hand column is not correct:

Right	*Wrong*
back of (or behind)	in back of
is but one left	is not but one left
more than you think	more than you think for
inside	inside of
a beginner	a new beginner
an infant	a little infant
anywhere, everywhere, nowhere	anywheres, everywheres, nowheres

RULE: There are certain words which are always plural in form but which take the singular verb. Among these are: *physics, ethics, mathematics, news,* etc.

RULE: When such words as *dozen, score, yoke,* have a numeral in front of them, no "s" is needed, as "He bought two *dozen* eggs." Another use is "*Dozens* of men were killed in the charge."

RULE: There are certain foreign words which have retained their own plurals. Among these are: *addendum, alumnus, alumna* (fem.), *analysis, crisis, datum, erratum, parenthesis, phenomenon, synopsis.*

These plurals are *addenda, alumni, alumnæ* (fem.), *analyses, crises, data, errata, parentheses, phenomena, synopses.* The modern tendency seems to take *memorandum* out of this class and to make *memorandums* the new plural. You will find, however, that many persons are accustomed to use *memoranda,* which is perfectly correct as most dictionaries still hold.

RULE: When you talk about several *pairs,* it should be so written, as "Five *pairs* of shoes were sold." It comes under the same ruling as "five *years* ago." Both these expressions are correct and the singular form of these nouns should never be used when there is a plural numeral in front of them.

RULE: In compound nouns, the important part of the compound receives the mark of the plural, as *mothers*-in-law. The mark of possessive will come on the last part of the compound, as "my mother-in-*law's* husband."

CORRECT USAGE OF WORDS

A *skillful* man has profited both from knowledge and practise, as a *skillful* physician. *Dexter* means pertaining to the right hand. *Dexterous* implies habitual ease and sureness, such as we have in our right hands. *Adroit* is very close to *dexterous* in meaning, but it also implies the ability to make quick, sure movements, either mental or physical. *Apt* means especially qualified, but it is not so strong a term as *expert. Sharp* denotes a keen intelligence and a quick, nice discrimination. The

proficient man has gone forward and made considerable progress. *Competent* is often used to indicate the general, natural ability that fits one to perform a task. *Qualified* commonly refers to specific training. A *competent* musician might, with study and practise, *qualify* for a position with the Philharmonic Orchestra. *Initiated* refers to instructions in the beginnings and rudiments. It is derived from the same source as the word *initial.* A man who is *initiated* in the problems of finance may not be *qualified* to handle the financial affairs of a large corporation.

VOICE EXERCISE—SPEAKING MORE DISTINCTLY

According to a special article in the *New York Times,* one man out of every seven who sought to become officers in our army during the World War was refused a commission because of "poor articulation, lack of voice and imperfect enunciation."

These handicaps are just as prevalent, and almost as serious, in civil life. Aren't you sometimes forced to ask people to repeat in conversation—especially strangers? Haven't you been annoyed by listening to some speaker whom you found it difficult, at times, to understand?

How often even those whom we can understand lack that clear-cut articulation which, according to the author of *Acres of Diamonds,* is the charm of speaking. How delightful it is to listen to. It

is generally felt to be an infallible sign of refinement and culture.

Every man can improve his enunciation and articulation by practise. Deaf mutes are trained to use accurately the muscles of their lips and cheeks and tongues. As a result, they are taught to speak almost as distinctly as many who possess the faculty of hearing. Imagine, then, what such training can do for the average man.

The easiest sounds to begin with are the consonants which are made by closing the lips. There are five of them: *p, b, m, w* and *wh*. Here are some rules:

Press the lips *tightly together* for these sounds *always*. Tighter than you are accustomed to do, and for a *longer time*. Many people hardly *touch* the lips together in making *p,* or *b,* or *m;* are you one of them? Exaggerate the sound, as if it were *doubled.*

Sound	*Almost like*
copy	cop-py
big	bbig
moving	mmoving
weather	wweather
white	whwhite.

The last sound, *wh,* used to be spelled, long ago, *hw.* Think of it like that; make the sound of *h,* and then bring the lips together for the *w,* and you will have no trouble in making it distinct. Many people sound *white, why, what* almost like *wite, wy, wat.* Do you?

Localize the *sensation*—feel the *pressure* of the *m* of *moving*, the *b* of *big*, etc., at the very *center* of your lips, in front of the middle teeth. Use *both lips*, upper as well as lower. Do you use your upper lip now? Stand in front of a mirror and *see*.

And don't be afraid to push the lips slightly *outward* on these sounds, like a little megaphone. You cannot make them plainly otherwise.

Some Exercises for Daily Use: Repeat single lip-sounds: *me-me-me-me; pep-pep-pep-pep; wo-wo-wo.*

Try these nonsense sentences:

Mobile millions of amiable men.

Prohibitive problems prepare to appear.

Breezes are blowing big billows about the bay.

Why whisper, when warbling will win everywhere?

The following consonants are made by touching the tongue to some part of the roof of the mouth: *t, d, th, n, l, sh, z, ch, j, r, k, g* (hard), *ng*. Tongue consonants enter into nearly all words. For convenience we may group these 14 sounds as follows:

1. *t, d, th, n, ch, j, z.*
2. *k, g* (hard), *ng.*
3. *l, s, sh, r.*

We shall here consider the first group.

To make the sounds of *t, d, th, n, ch, j* and *z* accurately, easily and quickly, take pains to press the tongue tightly against the roof of the mouth. Most people use their tongues lazily. They say "cer'nly" when they think they are saying "certainly"; "moun'n" when they think they are saying "mountain." That is downright carelessness. Make your-

self squeeze the tongue tight; this alone will go far toward making your speech distinct.

To make these sounds quickly and easily, *narrow* the tongue to a point like a pencil, and use only the *tip,* the first quarter-inch or so; don't slap the whole broad surface upward as you say *t, d,* etc. And touch the roof of the mouth *just behind the front teeth,* not further back.

Hold a mirror before your mouth and repeat these nonsense phrases, using your muscles actively, as directed; or make up other phrases of your own:

Tip-toeing daintily down to dine.

Lolita laughing neatly taught the tune.

Cherish jealously the jolly ginger jar.

"Caruso's faultless articulation," according to Fucito and Beyer in their book *Caruso and the Art of Singing,* "was due to the flexibility of his lips and tongue. . . . An excellent exercise for the flexibility of the tongue and lips (and also for the distinct enunciation of the *R*) is: *tra, tre, tro, tru;* and *bra, bre, bri, bro, bru.*"

The Italian voice teachers train their singers a great deal on *l.* With the tip of the tongue on the roof of the mouth, lips out, chin loose, say *lul, lul, lul, lul, lul, lul, lul.*

l, n and *m* are called the singing consonants. They should naturally sing, but most speakers do not make them sing. *n* is very good for practise because it gives one the most head tone. We used it in connection with the vowel sounds in the last chapter: *ain, een,* etc.

CHAPTER XVI

IMPROVING YOUR DICTION

"The ear of the world must be tickled in order to be made attentive—clearness, force and beauty of style are absolutely necessary to one who would draw men to his way of thinking; nay, to anyone who would induce the great mass of mankind to give so much as passing heed to what he has to say."—Woodrow Wilson.

"Whatever is in the sermon must be in the preacher first; clearness, logicalness, vivacity, earnestness must be personal qualities in him before they are qualities of thought and language in what he utters."—Phillips Brooks.

"Men who talk well read more, as a rule, than the average. Without conscious effort, they absorb many ideas and the words that express them. Something of the style and taste of superior writers gets into their thought and speech. Reading is usually considered the most potent single factor in the enlargement of vocabulary."—Public Speaking for Business Men, *Hoffman.*

"You don't want a diction gathered from newspapers, caught from the air, common and unsuggestive; but you want one whose every word is full freighted with suggestion and association, with beauty and power."—Rufus Choate.

"Soak yourself full of the world's best literature so that you will have words, strong words, clear words, for your speaking."—Dr. Lynn Harold Hough.

CHAPTER XVI

IMPROVING YOUR DICTION

A short time ago an Englishman, without employment and without financial reserves, was walking the streets of Philadelphia seeking a position. He entered the office of Mr. Paul Gibbons, a well known business man of that city, and asked for an interview. Mr. Gibbons looked at the stranger distrustfully. His appearance was emphatically against him. His clothes were shabby and threadbare, and over all of him were written large the unmistakable signs of financial distress. Half out of curiosity, half out of pity, Mr. Gibbons granted the interview. At first, he had intended to listen for only a moment, but the moments grew into minutes, and the minutes mounted into an hour; and the conversation still continued. It ended by Mr. Gibbons telephoning to Mr. Roland Taylor, the Philadelphia manager for Dillon, Read and Company; and Mr. Taylor, one of the leading financiers of that city, invited this stranger to lunch and secured for him a desirable position. How was this man, with the air and outward appearance of failure, able to effect such a prized connection within so short a time?

The secret can be divulged in a single phrase:

his command of the English language. He was, in reality, an Oxford man who had come to this country on a business mission which had ended in disaster, leaving him stranded, without funds and without friends. But he spoke his mother tongue with such precision and beauty that his listeners soon forgot his rusty shoes, his frayed coat, his unshaven face. His diction became an immediate passport into the best business circles.

This man's story is somewhat extraordinary, but it illustrates a broad and fundamental truth, namely, that we are judged each day by our speech. Our words reveal our refinements; they tell the discerning listener of the company we have kept; they are the hall marks of education and culture.

We have only four contacts with the world, you and I. We are evaluated and classified by four things: by what we do, by how we look, by what we say, and by how we say it. Yet many a man blunders through a long life time, after he leaves school, without any conscious effort to enrich his stock of words, to master their shades of meaning, to speak with precision and distinction. He comes habitually to use the overworked and exhausted phrases of the office and street. Small wonder that his talk lacks distinction and individuality. Small wonder that he often violates the accepted traditions of pronunciation, and that he sometimes transgresses the very canons of English grammar itself. I have heard even college graduates say "ain't," and "he don't," and "between you and I." And if men with academic degrees gracing their names commit such errors, what can we expect of those

whose education has been cut short by the pressure of economic necessity?

Years ago, I stood one afternoon day-dreaming in the Coliseum at Rome. A stranger approached me, an English colonial. He introduced himself, and began talking of his experiences in the Eternal City. He had not spoken three minutes until he had said "you was," and "I done." That morning, when he arose, he had polished his shoes and put on spotless linen in order to maintain his own self-respect and to win the respect of those with whom he came in contact; but he had made no attempt whatever to polish his phrases and to speak spotless sentences. He would have been ashamed, for example, of not raising his hat to a woman when he spoke; but he was not ashamed—no, he was not even conscious—of violating the usages of grammar, of offending the ears of discriminating auditors. By his own words, he stood revealed and placed and classified. His woeful use of the English language proclaimed to the world continually and unmistakably that he was not a person of culture.

Dr. Charles W. Eliot, after he had been president of Harvard for a third of a century, declared: "I recognize but one mental acquisition as a necessary part of the education of a lady or gentleman, namely, an accurate and refined use of the mother tongue." This is a significant pronouncement. Ponder over it.

But how, you ask, are we to become intimate with words, to speak them with beauty and accuracy? Fortunately, there is no mystery about the means

to be employed, no legerdemain. The method is an open secret. Lincoln used it with amazing success. No other American ever wove words into such comely patterns, or produced with prose such matchless music: "with malice towards none, with charity for all." Was Lincoln, whose father was a shiftless, illiterate carpenter and whose mother was a woman of no extraordinary attainments—was he endowed by nature with this gift for words? There is no evidence to support such an assumption. When he was elected to Congress, he described his education in the official records at Washington, with one adjective: "defective." He had attended school less than twelve months in his entire life. And who had been his mentors? Zachariah Birney and Caleb Hazel in the forests of Kentucky, Azel Dorsey and Andrew Crawford along Pigeon Creek in Indiana—itinerant pedagogues, all of them, drifting from one pioneer settlement to another, eking out an existence wherever a few scholars could be found who were willing to exchange hams and corn and wheat for the three R's. Lincoln had meager assistance, little of uplift or inspiration from them, and little, too, from his daily environment.

The farmers and merchants, the lawyers and litigants with whom he associated in the Eighth Judicial District of Illinois, possessed no magic with words. But Lincoln did not—and this is the significant fact to remember—Lincoln did not squander all his time with his mental equals and inferiors. He made boon companions out of the elite minds, the singers, the poets of the ages. He could re-

peat from memory whole pages of Burns and Byron and Browning. He wrote a lecture on Burns. He had one copy of Byron's poems for his office and another for his home. The office copy had been used so much that it fell open, whenever it was lifted, to *Don Juan*. Even when he was in the White House and the tragic burdens of the Civil War were sapping his strength and etching deep furrows in his face, he often found time to take a copy of Hood's poems to bed. Sometimes he awoke in the middle of the night and, opening the book, he chanced upon verses that especially stirred or pleased. Getting up, clad only in his night shirt and slippers, he stole through the halls until he found his secretary and read to him poem after poem. In the White House, he found time to repeat long, memorized passages from Shakespeare, to criticize the actor's reading of them, to give his own individual interpretation. "I have gone over some of Shakespeare's plays," he wrote Hackett, the actor, "perhaps as frequently as any unprofessional reader. Lear, Richard III, Henry VIII, Hamlet, and especially Macbeth. I think nothing equals Macbeth. It is wonderful!"

Lincoln was devoted to verse. Not only did he memorize and repeat it, both in private and public, but he even essayed to write it. He read one of his long poems at his sister's wedding. Later, in middle life, he filled a note book with his original compositions, but he was so shy about these creations that he never permitted even his closest friends to read them.

"This self-educated man," writes Robinson in

his book, *Lincoln as a Man of Letters,* "clothed his mind with the materials of genuine culture. Call it genius or talent, the process of his attainment was that described by Professor Emerton in speaking of the education of Erasmus: 'He was no longer at school, but was simply educating himself by the only pedagogical method which ever yet produced any results anywhere, namely, by the method of his own tireless energy in continuous study and practice.' "

This awkward pioneer, who used to shuck corn and butcher hogs for 31 cents a day on the Pigeon Creek farms of Indiana, delivered, at Gettysburg, one of the most beautiful addresses ever spoken by mortal man. One hundred and seventy thousand men fought there. Seven thousand were killed. Yet Charles Sumner said, shortly after Lincoln's death, that Lincoln's address would live when the memory of the battle was lost, and that the battle would one day be remembered largely because of the speech. Who will doubt the correctness of this prophecy? Isn't it, even in this generation, beginning to be fulfilled? Do you not, even now, think of the speech as much as of the fighting when you hear the name, "Gettysburg"?

Edward Everett spoke for two hours at Gettysburg; all that he said has long since been forgotten. Lincoln spoke for less than two minutes: a photographer attempted to take his picture while delivering the speech, but Lincoln had finished before the primitive camera could be set up and focused.

Lincoln's address has been cast in imperishable bronze and placed in a library at Oxford as an ex-

ample of what can be done with the English language. It ought to be memorized by every student of public speaking.

Four score and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.

It is commonly supposed that Lincoln originated the immortal phrase which closed this address; but did he? Herndon, his law partner, had given Lincoln, several years previously, a copy of Theodore Parker's addresses. Lincoln read and underscored in this book the words "Democracy is direct self-government, over all the people, by all the

people, and for all the people." Theodore Parker may have borrowed his phraseology from Webster who had said, four years earlier, in his famous reply to Hayne: "The people's government, made for the people, made by the people, and answerable to the people." Webster may have borrowed his phraseology from President James Monroe who had given voice to the same idea a third of a century earlier. And to whom was James Monroe indebted? Five hundred years before Monroe was born, Wyclif had said, in the preface to the translation of the Scriptures, that "this Bible is for the government of the people, by the people, and for the people." And long before Wyclif lived, more than 400 years before the birth of Christ, Cleon, in an address to the men of Athens, spoke of a ruler "of the people, by the people, and for the people." And from what ancient source Cleon drew his inspiration, is a matter lost in the fog and night of antiquity.

How little there is that is new! How much even the great speakers owe to their reading and to their association with books!

Books! There is the secret! He who would enrich and enlarge his stock of words must soak and tan his mind constantly in the vats of literature. "The only lamentation that I always feel in the presence of a library," said John Bright, "is that life is too short and I have no hope of a full enjoyment of the ample repast spread before me." Bright left school at fifteen, and went to work in a cotton mill, and he never had the chance of schooling again. Yet he became one of the most

brilliant speakers of the generation, famous for his superb command of the English language. He read and studied and copied in note books and committed to memory long passages from the poetry of Byron and Milton, and Wadsworth and Whittier, and Shakespeare and Shelley. He went through "Paradise Lost" each year to enrich his stock of words.

Charles James Fox read Shakespeare aloud to improve his style. Gladstone called his study a "Temple of Peace," and in it he kept 15,000 books. He was helped most, he confessed, by reading the works of St. Augustine, Bishop Butler, Dante, Aristotle, and Homer. "The Iliad" and "The Odyssey" enthralled him. He wrote six books on Homeric poetry and Homeric times.

The younger Pitt's practise was to look over a page or two of Greek or Latin and then to translate the passage into his own language. He did this daily for ten years, and "he acquired an almost unrivalled power of putting his thoughts, without premeditation, into words well selected and well arranged."

Demosthenes copied Thucydides' history eight times in his own handwriting in order that he might acquire the majestic and impressive phraseology of that famous historian. The result? Two thousand years later, in order to improve his style, Woodrow Wilson studied the works of Demosthenes. Mr. Asquith found his best training in reading the works of Bishop Berkeley.

Tennyson studied the Bible daily. Tolstoy read and re-read the Gospels until he knew long passages by memory. Ruskin's mother forced him by steady,

daily toil to memorize long chapters of the Bible and to read the entire Book through aloud each year, "every syllable, hard names and all, from Genesis to the Apocalypse." To that discipline and study Ruskin attributed his taste and style in literature.

R. L. S. are said to be the best loved initials in the English language. Robert Louis Stevenson was essentially a writer's writer. How did he develop the charming style that made him famous? Fortunately, he has told us the story himself.

"Whenever I read a book or a passage that particularly pleased me, in which a thing was said or an effect rendered with propriety, in which there was either some conspicuous force or some happy distinction in the style, I must sit down at once and set myself to ape that quality. I was unsuccessful, and I knew it; and tried again, and was again unsuccessful, and always unsuccessful; but at least in these vain bouts I got some practice in rhythm, in harmony, in construction and coordination of parts.

"I have thus played the sedulous ape to Hazlitt, to Lamb, to Wordsworth, to Sir Thomas Browne, to Defoe, to Hawthorne, to Montaigne.

"That, like it or not, is the way to learn to write; whether I have profited or not, that is the way. It was the way Keats learned, and there never was a finer temperament for literature than Keats'.

"It is the great point of these imitations that there still shines beyond the student's reach, his inimitable model. Let him try as he please, he is still sure of failure; and it is an old and very true saying that failure is the only highroad to success."

Enough of names and specific stories. The secret is out. Lincoln wrote it to a young man eager to become a successful lawyer: "It is only to get

the books and to read and study them carefully. Work, work, work is the main thing."

What books? Begin with Arnold Bennett's "How to Live on Twenty-four Hours a Day." This book will be as stimulating as a cold bath. It will tell you a lot about that most interesting of all subjects—yourself. It will reveal to you how much time you are wasting each day, how to stop the wastage, and how to utilize what you salvage. The entire book has only 103 pages. You can get through it easily in a week. Tear out twenty pages each morning, put them in your hip pocket. Then offer up upon the altar of the morning newspaper only ten minutes instead of the customary twenty or thirty minutes.

"I have given up newspapers in exchange for Tacitus and Thucydides, for Newton and Euclid," wrote Thomas Jefferson, "and I find myself much the happier." Don't you believe that you, by following Jefferson's example at least to the extent of cutting your newspaper reading in half, would find yourself happier and wiser as the weeks go by? Aren't you, at any rate, willing to try it for a month, and to devote the time you have thus salvaged to the more enduring value of a good book? Why not read the pages you are to carry with you while waiting for elevators, for street cars, for food, for appointments?

After you have read those 20 pages, replace them in the book, tear out another 20. When you have consumed them all, put a rubber band around the covers to hold the loose pages in place. Isn't it better far to have a book butchered and mutilated

in that fashion, with its message in your head, than to have it reposing unbruised and unread upon the shelves of your library?

After you have finished "How to Live on Twenty-Four Hours a Day," you may be interested in another book by the same author. Try "The Human Machine." This book will enable you to handle people more tactfully. It will develop your poise and self-possession. These books are recommended here not only for what they say, but for the way they say it, for the enriching and refining effect they are sure to have upon your vocabulary.

Some other books that will be helpful are suggested: "The Octopus" and "The Pit," by Frank Norris, are two of the best American novels ever written. The first deals with turmoils and human tragedies occurring in the wheat fields of California: the second portrays the battles of the bears and bulls on the Chicago Board of Trade. "Tess of the D'Urbervilles," by Thomas Hardy, is one of the most beautiful tales ever written. "A Man's Value to Society," by Newell Dwight Hillis and Professor William James' "Talks to Teachers" are two books well worth reading. "Ariel, A Life of Shelley," by Andre Marious, Byron's "Childe Harold's Pilgrimage" and Robert Louis Stevenson's "Travels with a Donkey" should also be on your list.

Make Ralph Waldo Emerson your daily companion. Command him to give you first his famous essay on "Self-Reliance." Let him whisper into your ear marching sentences like these:

"Speak your latent conviction, and it shall be the universal sense; for always the inmost becomes the outmost,—and our first thought is rendered back to us by the trumpets of the Last Judgment. Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato, and Milton, is that they set at naught books and traditions, and spoke not what men said, but what they thought. A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts: they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humoured inflexibility then most when the whole cry of voices is on the other side. Else, to-morrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.

"There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried."

But we have really left the best authors to the last. What are they? When Sir Henry Irving was asked to furnish a list of what he regarded as the hundred best books, he replied: "Before a hundred books, commend me to the study of two—the Bible and Shakespeare." Sir Henry was right. Drink from these two great fountain sources of English literature. Drink long and often. Toss

your evening newspaper aside and say, "Shakespeare, come here and talk to me to-night of Romeo and his Juliet, of Macbeth and his ambition."

If you do these things, what will be your reward? Gradually, unconsciously but inevitably, your diction will begin to take on added beauty and refinement. Gradually, you will begin to reflect somewhat the glory and beauty and majesty of your companions. "Tell me what you read," observed Goethe, "and I will tell you what you are."

This reading program that I have suggested will require little but will power, little but a more careful husbanding of time. . . . You can purchase pocket copies of Emerson's essays and Shakespeare's plays for five cents each.

THE SECRET OF MARK TWAIN'S WAY WITH WORDS

How did Mark Twain develop his delightful facility with words? As a young man, he traveled all the way from Missouri to Nevada by the ponderously slow and really painful stage coach. Food —and sometimes even water—had to be carried for both passengers and horses. Extra weight might have meant the difference between safety and disaster; baggage was charged for by the ounce; and yet Mark Twain carried with him a Webster's Unabridged Dictionary over mountain passes, across scorched deserts, and through a land infested with bandits and Indians. He wanted to make himself master of words, and with his characteristic cour-

age and common sense, he set about doing the things necessary to bring that mastery about.

Both Pitt and Lord Chatham studied the dictionary twice, every page, every word of it. Browning pored over it daily, finding in it entertainment as well as instruction. Lincoln "would sit in the twilight," records his biographers, Nicolay and Hay, "and read a dictionary as long as he could see." These are not exceptional instances. Every writer and speaker of distinction has done the same.

Woodrow Wilson was superbly skillful with the English language. Some of his writings—parts of his Declaration of War against Germany—will undoubtedly take a place in literature. Here is his own story of how he learned to marshal words:

"My father never allowed any member of his household to use an incorrect expression. Any slip on the part of one of the children was at once corrected; any unfamiliar word was immediately explained; each of us was encouraged to find a use for it in our conversation so as to fix it in our memories."

A New York speaker who is often complimented upon the firm texture of his sentences and the simple beauty of his language, during the course of a conversation recently, lifted the embargo on the secret of his power to choose true and incisive words. Each time he discovers an unfamiliar word in conversation or reading matter, he notes it in his memorandum book. Then, just prior to retiring at night, he consults his dictionary and makes the word his own. If he has gathered no material in this fashion during the day, he studies a page or

two of Fernald's *Synonyms, Antonyms and Prepositions,* noting the exact meaning of the words which he would ordinarily interchange as perfect synonyms. A new word a day—that is his motto. This means in the course of a year three hundred and sixty-five additional tools for expression. These new words are stored away in a small pocket note book, and their meanings reviewed at odd moments during the day. He has found that a word becomes a permanent acquisition to his vocabulary when he has used it three times.

ROMANTIC STORIES BEHIND THE WORDS YOU USE

Use a dictionary not only to ascertain the meaning of the word, but also to find its derivation. Its history, its origin is usually set down in brackets after the definition. Do not imagine for a moment that the words you speak each day are only dull, listless sounds. They are reeking with color; they are alive with romance. You cannot, for example, say so prosaic a thing as "Telephone the grocer for sugar," without using words that we have borrowed from many different languages and civilizations. *Telephone* is made from two Greek words, *tele,* meaning far, and *phone,* meaning sound. *Grocer* comes from an old French word, *grossier,* and the French came from the Latin, *grossarius;* it literally means one who sells by the wholesale or gross. We got our word *sugar* from the French; the French borrowed it from the Spanish; the Spanish lifted it from the Arabic; the Arabic took it

Frank Robertson
New Plymouth, Idaho

from the Persian; and the Persian word *shaker* was derived from the Sanskrit *cărkara,* meaning candy.

You may work for or own a *company. Company* is derived from an old French word meaning *companion;* and *companion* is literally *com,* with, and *panis,* bread. Your *companion* is one with whom you have bread. A *company* is really an association of people who are trying to make their bread together. Your *salary* literally means your *salt* money. The Roman soldiers drew a certain allowance for salt, and one day some wag spoke of his entire income as his *salarium,* and created a bit of slang which has long since become respectable English. You are holding in your hand a *book.* It literally means *beech,* for a long time ago the Anglo-Saxons scratched their words on *beech* trees and on tablets of *beech* wood. The *dollar* that you have in your pocket literally means *valley. Dollars* were first coined in St. Joachim's *Thaler* or *dale* or *valley* in the sixteenth century.

The words *janitor* and *January* have both come down from the name of an Etruscan blacksmith who lived in Rome and made a specialty of locks and bolts for doors. When he died, he was deified as a pagan god, and was represented as having two faces, so that he could look both ways at the same time, and was associated with the opening and closing of doors. So the month that stood at the close of one year and the opening of another was called *January,* or the month of *Janus.* So when we talk of *January* or a *janitor,* a keeper of doors, we are honoring the name of a blacksmith who lived a

thousand years before the birth of Christ and who had a wife by the name of Jane.

The seventh month, *July,* was named after Julius Cæsar; so the Emperor Augustus, not to be outdone, called the next month *August.* But the eighth month had only thirty days at that time, and Augustus did not propose to have the month named after him any shorter than a month named after Julius; so he took one day away from February and added it to August, and the marks of this vainglorious theft are evident on the calendar hanging in your home to-day. Truly, you will find the history of words fascinating.

Please look up in a large dictionary the derivation of these words: atlas, boycott, cereal, colossal, concord, curfew, education, finance, lunatic, panic, palace, pecuniary, sandwich, tantalize. Get the stories behind them. It will make them doubly colorful, doubly interesting. You will use them, then, with added zest and pleasure.

RE-WRITING ONE SENTENCE A HUNDRED AND FOUR TIMES

Strive to say precisely what you mean, to express the most delicate nuances of thought. That is not always easy—not even for experienced writers. Fanny Hurst told me that she sometimes re-wrote her sentences from fifty to a hundred times. Only a few days prior to the conversation she said she had re-written one sentence one hundred and four times by actual count. Yet she was so accomplished a writer that the *Cosmopolitan Magazine* was pay-

ing her two thousand dollars a story. Mabel Herbert Urner confided to me that she sometimes spent an entire afternoon eliminating only one or two sentences from a short story that was to be syndicated through the newspapers.

Gouverneur Morris has told how Richard Harding Davis labored incessantly for just the right word:

"Every phrase in his fiction was, of all the myriad phrases he could think of, the fittest in his relentless judgment to survive. Phrases, paragraphs, pages, whole stories even, were written over and over again. He worked upon a principle of elimination. If he wished to describe an automobile turning in at a gate, he made first a long and elaborate description from which there was omitted no detail, which the most observant pair of eyes in Christendom has ever noted with reference to just such a turning. Thereupon he would begin a process of omitting one by one those details which he had been at such pains to recall; and after each omission he would ask himself, 'Does the picture remain?' If it did not he restored the detail which he had just omitted, and experimented with the sacrifice of some other, and so on, and so on, until after Herculean labor there remained for the reader one of those swiftly flashed ice-clear pictures (complete in every detail) with which his tales and romances are so delightfully and continuously adorned."

Most students of this course have neither time nor disposition to search as diligently for words as the authors just described. These instances are cited to show you the importance successful writers attach to proper diction and expression, in the hope that it may encourage students to take an increased interest in the use of English. It is, of course, not

practical for a speaker to hesitate in a sentence and *uh-uh* about, hunting for the word which will exactly express the shade of meaning he desires to convey, but he should practise preciseness of expression in his daily intercourse until it comes unconsciously. He should, but does he? He does not.

Milton is reported to have employed eight thousand words, and Shakespeare fifteen thousand. A Standard Dictionary contains fifty thousand less than half a million; but the average man, according to popular estimates, gets along with approximately two thousand. He has some verbs, enough connectives to stick them together, a handful of nouns, and a few overworked adjectives. He is too lazy, mentally, or too absorbed in business, to train for precision and exactness. The result? Let me give you an illustration. I once spent a few unforgettable days on the rim of the Grand Canyon of the Colorado. In the course of an afternoon, I heard a lady apply the same adjective to a Chow dog, an orchestral selection, a man's disposition, and the Grand Canyon itself. They were all "beautiful."

What should she have said? Here are the synonyms that Roget lists for *beautiful.* Which adjectives do you think she should have employed?

Adjective: *beautiful,* beauteous, handsome, pretty, lovely, graceful, elegant, exquisite, delicate, dainty.

comely, fair, goodly, bonny, good-looking, well-favored, well-formed, well-proportioned, shapely, symmetrical, harmonious.

bright, bright-eyed, rosy-cheeked, rosy, ruddy, blooming, in full bloom.

trim, trig, tidy, neat, spruce, smart, jaunty, dapper.

brilliant, shining, sparkling, radiant, splendid, resplendent, dazzling, glowing, glossy, sleek, rich, gorgeous, superb, magnificent, grand, fine.

artistic, æsthetic, picturesque, pictorial, enchanting, attractive, becoming, ornamental.

perfect, unspotted, spotless, immaculate, undeformed, undefaced.

passable, presentable, tolerable, not amiss.

The synonyms just quoted have been taken from Roget's *Treasury of Words.* It is an abridged edition of Roget's *Thesaurus.* What a help this book is. Personally, I never write without having it at my elbow. I find occasion to use it ten times as often as I use the dictionary.

What years of toil Roget consecrated to its making; yet it will come and sit on your desk and serve you a lifetime for the price of an inexpensive necktie. It is not a book to be stored away on a library shelf. It is a tool to be used constantly. Use it when writing out and polishing the diction of your talks. Use it in dictating your letters and your business reports. Use it daily, and it will double and treble your power with words.

SHUN WORN-OUT PHRASES

Strive not only to be exact, but to be fresh and original. Have the courage to say the thing as you see it, for "the God of things as they are."

For example, shortly after the flood, some original mind first used the comparison, "cool as a cucumber." It was extraordinarily good then because it was extraordinarily fresh. Even as late as Belshazzar's famous feast, it may still have retained enough of its pristine vigor to warrant its use in an after-dinner speech. But what man who prides himself on his originality would be guilty of repeating it at this somewhat late date?

Here are a dozen similes to express coldness. Aren't they just as effective as the hackneyed "cucumber" comparison, and far fresher and more acceptable?

Cold as a frog.
Cold as a hot-water bag in the morning.
Cold as a ramrod.
Cold as a tomb.
Cold as Greenland's icy mountains.
Cold as clay.—*Coleridge.*
Cold as a turtle.—*Richard Cumberland.*
Cauld as the drifting snow.—*Allan Cunningham.*
Cold as salt.—*James Huneker.*
Cold as an earthworm.—*Maurice Maeterlinck.*
Cold as dawn.
Cold as rain in autumn.

While the mood is upon you, think now of similes of your own to convey the idea of coldness. Have the courage to be distinctive. Write them here:

Cold as.....
Cold as.....
Cold as.....
Cold as.....
Cold as.....

I once asked Kathleen Norris, who is reputed to be America's highest paid writer of magazine serial fiction, how style could be developed. "By reading classics of prose and poetry," she replied, "and by critically eliminating stock phrases and hackneyed expressions from your work."

A magazine editor once told me that when he found two or three hackneyed expressions in a story submitted for publication, he returned it to the author without wasting time reading it; for, he added, one who has no originality of expression will exhibit little originality of thought.

SUMMARY

1. We have only four contacts with people. We are evaluated and classified by four things: by what we do, by how we look, by what we say, and how we say it. How often we are judged by the language we use. Charles W. Eliot, after he had been president of Harvard for a third of a century, declared: "I recognize but one mental acquisition as a necessary part of the education of a lady or gentleman, namely, an accurate and refined use of the mother tongue."

2. Your diction will be very largely a reflection of the company you keep. So follow Lincoln's example and keep company with the masters of literature. Spend your evenings, as he often did, with Shakespeare and the other great poets and masters of prose. Do that and unconsciously, inevitably, your mind will be enriched and your diction will take on something of the glory of your companions.

3. "I have given up newspapers in exchange for Tacitus and Thucydides, for Newton and Euclid," wrote Thomas Jefferson, "and I find myself much the happier." Why not follow his example? Don't give up the newspapers completely, but skim through in half the time you now devote to them. Give the time you thus salvage to the reading of some enduring book. Tear out twenty or thirty pages from such a volume, carry them in your pocket, read them at odd moments during the day.

4. Read with a dictionary by your side. Look up the unfamiliar word. Try to find a use for it so that you may fix it in your memory.

5. Study the derivation of the words you use. Their histories are not dull and dry; often they are replete with romance. For example, the word *salary* really means *salt money*. The Roman soldiers were given an allowance for the purchase of salt. Some wag one day created a bit of slang by referring to his wage as his *salt money*.

6. Don't use shopworn, threadbare words. Be precise, exact, in your meaning. Keep Roget's *Treasury of Words* on your desk. Refer to it often. Don't qualify as "beautiful" everything that is appealing to the eye. You may convey your meaning more precisely and with more freshness and beauty if you employ some synonym of *beautiful*—such as *elegant, exquisite, handsome, dainty, shapely, jaunty, dapper, radiant, dazzling, gorgeous, superb, magnificent, picturesque,* etc.

7. Don't use trite comparisons such as "cool as a cucumber." Strive for freshness. Create similes of your own. Have the courage to be distinctive.

SPEECH BUILDING

WORDS OFTEN MISPRONOUNCED

See if you can pronounce all of the italicized words in the following selection:

On his *awakening,* after the *tempestuous* day, the *aviator* rose from his bed before the broken *hearth* and looked over his *radiator* and *carburetor* carefully to see that they were not injured. After all parts were *lubricated,* even before the *dew* was off the *grass,* he flew *due* east as his *duty* called.

His *aerial* trip was aided by his knowledge of the *geography* of the country. He was an *athlete;* the *boisterous* and *jovial* events of the past evening did not *affect* his *dexterous handling* of the *white* ship. He did not need the *whip* of *whiskey* to *steady* his hand on the *wheel.* Neither did the *memories* of the plaudits of the *gallery* nor the past *history* of his comrades of the squadron *abate* his constant watch over the *boundaries.*

ERRORS IN ENGLISH

Review. You will find in the following examples that an attempt has been made to cover most of the important rules which have been placed before you. If you can avoid all the pitfalls which have been shown in the previous lessons you will speak a quality of English which is far above that usually heard.

How many of these sentences are incorrect, and why?

He told you and I a different story.

Just between you and me, I admit she done the best she could.

Let's you and I go now.

Were you and I invited the day he come home?

John is taller than me.

Mr. Smith and I work together.

Everybody cashed their checks in order to enjoy the holiday.

I am introducing a stenographer who you will like.

She had bidden $20 for the coat and didn't get it.

The man was hanged after he had been convicted before a jury.

Eliza had not swum across the river because of the ice.

Part of the material have been shipped.

A thousand dollars were lost in the deal.

That kind of a house will not stand the climate.

He, as well as I, have taken the risk.

These sort of investments are not safe.

Scarcely had the lamp been lighted when it was shot out.

She had two son-in-laws who were worthless.

My two mothers-in-law's husbands were drowned.

The robbers hunted everywheres for the money.

Mr. Long don't take chances on margin buying.

Do you suppose it to be him?

Us and our friends play bridge together.

He had lain the mail on the desk, but the president had not saw them.

Neither Mr. Blank or him were to blame for the mistake.

The file clerk had went through the files carefully.

The firm likes these kind of letter heads. They are finer than your's.

A person can save money by paying your bills on time.

A man can't drive a car without he has a driver's license.

We have never had quite as much fun as we did in this class.

"I didn't do nothing," is the wail that many a child raises.

It only has been a comparatively few years since the government was founded.

He has almost exhausted all his resources.

If your laundry don't give satisfaction, try ours.

CORRECT USAGE OF WORDS

Which of the following sentences are incorrect, and why?

1. There must be a spirit of loyalty between all the states in the Union.
2. I have acquired an antipathy for the man.
3. He is bound to succeed at all costs.
4. He was fortunate in getting a good education.
5. She has the ability to sing well when she wants to.
6. May I call to-morrow?
7. We had a delightful dinner.

8. He was greatly effected by the news of her death.

9. He tried to enthuse me over both plans.

10. Onions are a very healthy food.

11. Swimming is a healthful exercise.

12. We are likely to have difficulties.

13. This is a unique opportunity to get a bargain in real estate.

14. He is a very social person.

15. He has an extraordinary capacity for hard work.

16. I anticipated this advance in prices when I ordered last autumn.

17. The pugilist has immense strength.

18. He has a bias toward the manual trades.

19. The event transpired but it did not become known.

20. Our horse is liable to win.

VOICE EXERCISE—REVIEW

1. Turn to the poem *The Cataract of Lodore,* in Chapter VI.

Read this aloud, paying especial attention to four things.

a. Be sure that you are breathing from the diaphragm.

b. Be sure that you have a reserve of breath in your lungs to act as a spring board to launch your words to give them carrying power.

c. Be sure that your throat is open and utterly free and relaxed.

d. Be sure that you are using nasal resonance.

(See Voice Exercise, Chapter XIII.) Accentuate the *ng* sounds that are found in almost every line of this poem. Let them ring through your nose.

2. Read the following verses aloud using the falsetto voice to develop brightness. (See Voice Exercise, Chapter VII.)

"True worth is in being, not seeming,
In doing each day that goes by
Some little good, not in dreaming
Of great things to do by and by.

"For whatever men say in their blindness,
And in spite of the follies of youth,
There is nothing so kingly as kindness,
And nothing so royal as truth."

3. Read the following verses aloud, paying especial attention to the tip of the tongue. Feel it striking the back of the teeth with an elastic touch. This will give vivacity and a sense of speed to your reading. (See Chapter VI.)

THE FIRST OF SEPTEMBER

"The first of September, remember
The day of supremest delight.
Get ready the cartridge, the partridge
Must fall in the stubble ere night.

"The breech-loader's ready, and steady
The dog that we taught in old days;
He's firm to his duty, a beauty
That comes for but one person's praise.

"He is careful in stubble, no trouble,
In turnips he's keen as a man;

But looks on acutely, and mutely
Seems saying 'Shoot well, if you can.'

"They flash from the cover, what lover
Of sport does not thrill as they rise
In feathered apparel? Each barrel
Kills one, as the swift covey flies.

"One pipe, then be doing, pursuing
The sport that no sport can eclipse:
So homeward to dinner, a winner
Of praise from the fairest of lips."
—Savile Clark in *Punch*.

4. Hum the tune of the *Long, Long Trail*. Following the directions given in the Voice Exercise for Chapter XI, feel the resonance, the vibrations, in the top of your head, the back of your head, the chest, the nasal cavities, the face. As you hum, try to feel in the head, the same cool, open, taking-in sensation that you experience when you are inhaling:

LONG, LONG TRAIL

"There's a long, long trail a-winding
Into the land of my dreams,
Where the nightingales are singing
And a white moon beams;
There's a long, long night of waiting
Until my dreams all come true;
Till the day when I'll be going down
That long, long trail with you."

5. Read the following poem, "The Vagabond," by Robert Louis Stevenson, with the same spirit of happiness singing in your voice that must have sung in Stevenson's heart when he wrote it. As we

pointed out in the Voice Exercise for Chapter VII, the reading of joyous poetry is one of the very best means for developing bright, attractive tones.

"Give me the life I love,
Let the lave go by me,
Give the jolly heavens above
And the byway nigh me.
Bed in the bush with stars to see.
Bread I dip in the river—
There's the life for a man like me,
There's the life forever.

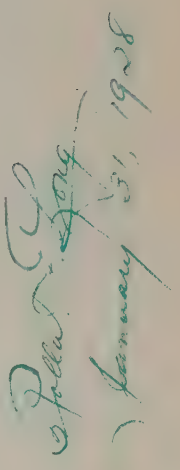
"Let the blow fall soon or late,
Let what will be o'er me;
Give the face of earth around
And the road before me.
Wealth I seek not, hope nor love,
Nor a friend to know me;
All I seek, the heaven above
And the road below me."

In conclusion, let us warn the student that the mere reading and casual practising now and then of the voice exercises outlined in this course will not procure the most desirable results. They ought to be practised daily. You will get out of them only what you put into them—nothing more, nothing less.

APPENDIX

ACRES OF DIAMONDS

RUSSELL H. CONWELL



No other lecture has ever been delivered as often by its author as "Acres of Diamonds." If one were to deliver the same lecture each night in the year for fifteen years, he would not at the end of that time have equalled Dr. Conwell's record. The noted Philadelphian preached his "Acres of Diamonds" philosophy more than five thousand seven hundred times. If the proceeds from this lecture had been put out at compound interest, the sum would aggregate more than eight million dollars. With the profits from his various lectures, this man who in his youth waged such a bitter struggle to get an education, helped more than three thousand men through college.

ACRES OF DIAMONDS

By Russell H. Conwell

In 1870 we went down the Tigris River. We hired a guide at Bagdad to show us Persepolis, Nineveh and Babylon, and the ancient countries of Assyria as far as the Arabian Gulf. He was well acquainted with the land, but he was one of those guides who love to entertain their patrons; he was like a barber that tells you many stories in order to keep your mind off the scratching and the scraping. He told me so many stories that I grew tired of his telling them and I refused to listen—looked away whenever he commenced; that made the guide quite angry. I remembered that toward evening he took his Turkish cap off his head and swung it around in the air. The gesture I did not understand and I did not look at him for fear I should become victim of another story. But, although I am not a woman, I did look, and the instant I turned my eyes upon that worthy guide he was off again. Said he, "I will tell you a story now which I reserve for my particular friends!" So then, counting myself a particular friend, I listened, and I have always been glad I did.

He said there once lived not far from the River Indus an ancient Persian by the name of Al Hafed. He said that Al Hafed owned a very large farm with orchards, grain fields, and gardens. He was a contented and wealthy man—contented because he was wealthy, and wealthy because he was contented. One day there visited this old farmer one of those ancient Buddhist priests, and he sat down by Al Hafed's fire and told that old farmer how this world of

ours was made. He said that this world was once a mere bank of fog, which is scientifically true, and he said that the Almighty thrust his finger into the bank of fog and then began slowly to move his finger around and gradually to increase the speed of his finger until at last he whirled that bank of fog into a solid ball of fire, and it went rolling through the universe, burning its way through other cosmic banks of fog, until it condensed the moisture without, and fell in floods of rain upon the heated surface and cooled the outward crust. Then the internal flames burst through the cooling crust and threw up the mountains and made the hills and the valleys of this wonderful world of ours. If this internal melted mass burst out and cooled very quickly it became granite; that which cooled less quickly became silver; and less quickly, gold; and after gold diamonds were made. Said the old priest, "A diamond is a congealed drop of sunlight."

This is a scientific truth also. You all know that a diamond is pure carbon, actually deposited sunlight—and he said another thing I would not forget: he declared that a diamond is the last and highest of God's mineral creations, as a woman is the last and highest of God's animal creations. I suppose that is the reason why the two have such a liking for each other. And the old priest told Al Hafed that if he had a handful of diamonds he could purchase a whole country, and with a mine of diamonds he could place his children upon thrones through the influence of their great wealth. Al Hafed heard all about diamonds and how much they were worth, and went to his bed that night a poor man—not that he had lost anything, but poor because he was discontented and discontented because he thought he was poor. He said: "I want a mine of diamonds." So he lay awake all night, and early in the morning sought out the priest. Now I know from experience that a priest when awakened early in the morning is cross. He awoke that priest out of his dreams and said to him, "Will you tell me

where I can find diamonds?" The priest said, "Diamonds? What do you want with diamonds?" "I want to be immensely rich," said Al Hafed, "but I don't know where to go." "Well," said the priest, "if you will find a river that runs over white sand between high mountains, in those sands you will always see diamonds." "Do you really believe that there is such a river?" "Plenty of them, plenty of them; all you have to do is just go and find them, then you have them." Al Hafed said, "I will go." So he sold his farm, collected his money at interest, left his family in charge of a neighbor, and away he went in search of diamonds. He began very properly, to my mind, at the Mountains of the Moon. Afterwards he went around into Palestine, then wandered on into Europe, and at last when his money was all spent, and he was in rags, wretchedness, and poverty, he stood on the shore of that bay in Barcelona, Spain, when a tidal wave came rolling through the Pillars of Hercules and the poor, afflicted, suffering man could not resist the awful temptation to cast himself into that incoming tide, and he sank beneath its foaming crest, never to rise in this life again.

When that old guide had told me that very sad story, he stopped the camel I was riding and went back to fix the baggage on one of the other camels, and I remember thinking to myself, "Why did he reserve that for his *particular friends?*" There seemed to be no beginning, middle, or end—nothing to it. That was the first story I had ever heard told or read in which the hero was killed in the first chapter. I had but one chapter of that story and the hero was dead. When the guide came back and took up the halter of my camel again, he went right on with the same story. He said that Al Hafed's successor led his camel out into the garden to drink, and as the camel put its nose down into the clear water of the garden brook Al Hafed's successor noticed a curious flash of light from the sands of the shallow stream, and reaching in he pulled out a black stone having an eye

of light that reflected all the colors of the rainbow, and he took that curious pebble into the house and left it on the mantel, then went on his way and forgot all about it. A few days after that, this same old priest who told Al Hafed how diamonds were made, came in to visit his successor. When he saw that flash of light from the mantel, he rushed up and said, "Here is a diamond—here is a diamond! Has Al Hafed returned?" "No, no; Al Hafed has not returned and that is not a diamond; that is nothing but a stone; we found it right out here in our garden." "But I know a diamond when I see it," said he; "that is a diamond!"

Then together they rushed to the garden and stirred up the white sands with their fingers and found other more beautiful, more valuable diamonds than the first, and thus, said the guide to me, were discovered the diamond mines of Golconda, the most magnificent diamond mines in all the history of mankind, exceeding the Kimberley in its value. The great Kohinoor diamond in England's crown jewels and the largest crown diamond on earth in Russia's crown jewels which I had often hoped she would have to sell before they had peace with Japan, came from that mine, and when the old guide had called my attention to that wonderful discovery he took his Turkish cap off his head again and swung it around in the air to call my attention to the moral. Those Arab guides have a moral to each story, though the stories are not always moral. He said, had Al Hafed remained at home and dug in his own cellar or in his own garden, instead of wretchedness, starvation, poverty, and death in a strange land, he would have had "acres of diamonds"—for every acre, yes, every shovelful of that old farm afterwards revealed the gems which since have decorated the crowns of monarchs. When he had given the moral to his story, I saw why he had reserved this story for his "particular friends." I didn't tell him I could see it; I was not going to tell that old Arab that I could see it. For it was that mean old Arab's way of going

around a thing, like a lawyer, and saying indirectly what he did not dare say directly, that there was a certain young man that day traveling down the Tigris River that might better be at home in America. I didn't tell him I could see it.

I told him his story reminded me of one, and I told it to him quick. I told him about that man out in California, who, in 1847, owned a ranch out there. He read that gold had been discovered in Southern California, and he sold his ranch to Colonel Sutter and started off to hunt for gold. Colonel Sutter put a mill on the little stream in that farm and one day his little girl brought some wet sand from the raceway of the mill into the house and placed it before the fire to dry, and as that sand was falling through the little girl's fingers a visitor saw the first shining scales of real gold that were ever discovered in California; and the man who wanted the gold had sold this ranch and gone away, never to return. I delivered this lecture two years ago in California, in the city that stands near that farm, and they told me that the mine is not exhausted yet, and that a one-third owner of that farm has been getting during these recent years twenty dollars of gold every fifteen minutes of his life, sleeping or waking. Why, you and I would enjoy an income like that.

But the best illustration that I have now of this thought was found in Pennsylvania. There was a man living in Pennsylvania who owned a farm there, and he did what I should do if I had a farm in Pennsylvania—he sold it. But before he sold it he concluded to secure employment collecting coal oil for his cousin in Canada. They first discovered coal oil there. So this farmer in Pennsylvania decided that he would apply for a position with his cousin in Canada. Now, you see, this farmer was not altogether a foolish man. He did not leave his farm until he had something else to do. Of all the simpletons the stars shine on there is none more foolish than a man who leaves one job before he has obtained

another. And that has especial reference to gentlemen of my profession, and has not reference to a man seeking a divorce. So I say this old farmer did not leave one job until he had obtained another. He wrote to Canada, but his cousin replied that he could not engage him because he did not know anything about the oil business. "Well, then," said he, "I will understand it." So he set himself at the study of the whole subject. He began at the second day of the creation, he studied the subject from the primitive vegetation to the coal oil stage, until he knew all about it. Then he wrote to his cousin and said, "Now I understand the oil business." And his cousin replied to him, "All right, then, come on."

That man, by the record of the county, sold his farm for eight hundred and thirty-three dollars—even money, "no cents." He had scarcely gone from that farm before the man who purchased it went out to arrange for watering the cattle and he found that the previous owner had arranged the matter very nicely. There is a stream running down the hillside there, and the previous owner had gone out and put a plank across that stream at an angle, extending across the brook and down edgewise a few inches under the surface of the water. The purpose of the plank across that brook was to throw over to the other bank a dreadful-looking scum through which the cattle would not put their noses to drink above the plank, although they would drink the water on one side below it. Thus that man who had gone to Canada had been himself damming back for twenty-three years a flow of coal oil which the State Geologist of Pennsylvania declared officially, as early as 1870, was then worth to our State, a hundred millions of dollars. The city of Titusville now stands on that farm and those Pleasantville wells flow on, and that farmer who had studied all about the formation of oil since the second day of God's creation clear down to the present time, sold that farm for $833, no cents—again I say, "no sense."

But I need another illustration, and I found that in Massachusetts, and I am sorry I did, because that is my old State. This young man I mention went out of the State to study—went down to Yale College and studied Mines and Mining. They paid him fifteen dollars a week during his last year, for training students who were behind their classes in mineralogy, out of hours, of course, while pursuing his own studies. But when he graduated they raised his pay from fifteen dollars to forty-five dollars and offered him a professorship. Then he went straight home to his mother and said, "Mother, I won't work for forty-five dollars a week. What is forty-five dollars a week for a man with a brain like mine! Mother, let's go out to California and stake out gold claims and be immensely rich." "No," said his mother, "it is just as well to be happy as it is to be rich."

But as he was the only son he had his way—they always do; and they sold out in Massachusetts and went to Wisconsin, where he went into the employ of the Superior Copper Mining Company, and he was lost from sight in the employ of that company at fifteen dollars a week again. He was also to have an interest in any mines that he should discover for that company. But I do not believe that he has ever discovered a mine—I do not know anything about it, but I do not believe he has. I know he had scarcely gone from the old homestead before the farmer who had bought the homestead went out to dig potatoes, and as he was bringing them in in a large basket through the front gateway, the ends of the stone wall came so near together at the gate that the basket hugged very tight. So he set the basket on the ground and pulled, first at one side and then on the other side. Our farms in Massachusetts are mostly stone walls, and the farmers have to be economical with their gateways in order to have some place to put the stones. That basket hugged so tight there that as he was hauling it through he noticed in the upper stone next the

gate a block of native silver, eight inches square; and this professor of mines and mining and mineralogy, who would not work for forty-five dollars a week, when he sold that homestead in Massachusetts, sat right on that stone to make the bargain. He was brought up there; he had gone back and forth by that piece of silver, rubbed it with his sleeve, and it seemed to say, "Come now, now, now, here's a hundred thousand dollars. Why not take me?" But he would not take it. There was no silver in Newburyport; it was all away off—well, I don't know where; he didn't, but somewhere else—and he was a professor of mineralogy.

I do not know of anything I would enjoy better than to take the whole time tonight telling of blunders like that I have heard professors make. Yet I wish I knew what that man is doing out there in Wisconsin. I can imagine him out there, as he sits by his fireside, and he is saying to his friends, "Do you know that man Conwell that lives in Philadelphia?" "Oh, yes, I have heard of him." "And do you know that man Jones that lives in that city?" "Yes, I have heard of him." And then he begins to laugh and laugh and says to his friends, "They have done the same thing I did, precisely." And that spoils the whole joke, because you and I have done it.

Ninety out of every hundred people here have made that mistake this very day. I say you ought to be rich; you have no right to be poor. To live in Philadelphia and not be rich is a misfortune, and it is doubly a misfortune, because you could have been rich just as well as be poor. Philadelphia furnishes so many opportunities. You ought to be rich. But persons with certain religious prejudice will ask, "How can you spend your time advising the rising generation to give their time to getting money—dollars and cents—the commercial spirit?"

Yet I must say that you ought to spend time getting rich. You and I know there are some things more valuable than money; of course, we do. Ah, yes! By a heart made

unspeakably sad by a grave on which the autumn leaves now fall, I know there are some things higher and grander and sublimer than money. Well does the man know, who has suffered, that there are some things sweeter and holier and more sacred than gold. Nevertheless, the man of common sense also knows that there is not any one of these things that is not greatly enhanced by the use of money. Money is power. Love is the grandest thing on God's earth, but fortunate the lover who has plenty of money. Money is power; money has powers; and for a man to say, "I do not want money," is to say, "I do not wish to do any good to my fellowmen." It is absurd thus to talk. It is absurd to disconnect them. This is a wonderfully great life, and you ought to spend your time getting money, because of the power there is in money. And yet this religious prejudice is so great that some people think it is a great honor to be one of God's poor. I am looking in the faces of people who think just that way. I heard a man once say in a prayer meeting that he was thankful that he was one of God's poor, and then I silently wondered what his wife would say to that speech, as she took in washing to support the man while he sat and smoked on the veranda. I don't want to see any more of that kind of God's poor. Now, when a man could have been rich just as well, and he is now weak because he is poor, he has done some great wrong; he has been untruthful to himself; he has been unkind to his fellowmen. We ought to get rich if we can by honorable and Christian methods, and these are the only methods that sweep us quickly toward the goal of riches.

I remember, not many years ago, a young theological student who came into my office and said to me that he thought it was his duty to come in and "labor with me." I asked him what had happened, and he said: "I feel it is my duty to come in and speak to you, sir, and say that the Holy Scriptures declare that money is the root of all evil." I asked him where he found that saying, and he said he found

it in the Bible. I asked him whether he had made a new Bible, and he said, no, he had not gotten a new Bible, that it was in the old Bible. "Well," I said, "If it is in my Bible, I never saw it. Will you please get the text-book and let me see it?" He left the room and soon came stalking in with his Bible open, with all the bigoted pride of the narrow sectarian, who founds his creed on some misinterpretation of Scripture, and he put the Bible down on the table before me and fairly squealed into my ear, "There it is. You can read it for yourself." I said to him, "Young man, you will learn when you get a little older, that you cannot trust another denomination to read the Bible for you." I said, "Now, you belong to another denomination. Please read it to me, and remember that you are taught in a school where emphasis is exegesis." So he took the Bible and read it: "The *love* of money is the root of all evil." Then he had it right. The Great Book has come back into the esteem and love of the people, and into the respect of the greatest minds of earth, and now you can quote it and rest your life and your death on it without more fear. So, when he quoted right from the Scriptures he quoted the truth. "The love of money is the root of all evil." Oh, that is it. It is the worship of the means instead of the end, though you cannot reach the end without the means. When a man makes an idol of the money instead of the purposes for which it may be used, when he squeezes the dollar until the eagle squeals, then it is made the root of all evil. Think, if you only had the money, what you could do for your wife, your child, and for your home and your city. Think how soon you could endow the Temple College yonder if you only had the money and the disposition to give it; and yet, my friend, people say you and I should not spend the time getting rich. How inconsistent the whole thing is. We ought to be rich, because money has power. I think the best thing for me to do is to illustrate this, for if I say you ought to get rich, I ought, at least, to suggest

how it is done. We get a prejudice against rich men because of the lies that are told about them. The lies that are told about Mr. Rockefeller because he has two hundred million dollars—so many believe them; yet how false is the representation of that man to the world. How little we can tell what is true nowadays when newspapers try to sell their papers entirely on some sensation! The way they lie about the rich men is something terrible, and I do not know that there is anything to illustrate this better than what the newspapers now say about the city of Philadelphia. A young man came to me the other day and said, "If Mr. Rockefeller, as you think, is a good man, why is it that everybody says so much against him?" It is because he has gotten ahead of us; that is the whole of it—just gotten ahead of us. Why is it Mr. Carnegie is criticized so sharply by an envious world? Because he has gotten more than we have. If a man knows more than I know, don't I incline to criticize somewhat his learning? Let a man stand in a pulpit and preach to thousands, and if I have fifteen people in my church, and they're all asleep, don't I criticize him? We always do that to the man who gets ahead of us. Why, the man you are criticizing has one hundred millions, and you have fifty cents, and both of you have just what you are worth. One of the richest men in this country came into my home and sat down in my parlor and said: "Did you see all those lies about my family in the paper?" "Certainly I did; I knew they were lies when I saw them." "Why do they lie about me the way they do?" "Well," I said to him, "if you will give me your check for one hundred millions, I will take all the lies along with it." "Well," said he, "I don't see any sense in their thus talking about my family and myself. Conwell, tell me frankly, what do you think the American people think of me?" "Well," said I, "they think you are the blackest-hearted villain that ever trod the soil!" "But what can I do about it?" There is nothing he can do about it, and yet he is one of the sweetest

Christian men I ever knew. If you get a hundred millions you will have the lies; you will be lied about, and you can judge your success in any line by the lies that are told about you. I say that you ought to be rich. But there are ever coming to me young men who say, "I would like to go into business, but I cannot." "Why not?" "Because I have no capital to begin on." Capital, capital to begin on! What! young man! Living in Philadelphia and looking at this wealthy generation, all of whom began as poor boys, and you want capital to begin on? It is fortunate for you that you have no capital. I am glad you have no money. I pity a rich man's son. A rich man's son in these days of ours occupies a very difficult position. They are to be pitied. A rich man's son cannot know the very best things in human life. He cannot. The statistics of Massachusetts show us that not one out of seventeen rich men's sons ever die rich. They are raised in luxury, they die in poverty. Even if a rich man's son retains his father's money even then he cannot know the best things of life.

A young man in our college yonder asked me to formulate for him what I thought was the happiest hour in a man's history, and I studied it long and came back convinced that the happiest hour that any man ever sees in any earthly matter is when a young man takes his bride over the threshold of the door, for the first time, of the house he himself has earned and built, when he turns to his bride and with an eloquence greater than any language of mine, he sayeth to his wife, "My loved one, I earned this home myself; I earned it all. It is all mine, and I divide it with thee." That is the grandest moment a human heart may ever see. But a rich man's son cannot know that. He goes into a finer mansion, it may be, but he is obliged to go through the house and say, "Mother gave me this, mother gave me that, my mother gave me that, my mother gave me that," until his wife wishes she had married his mother. Oh, I pity a rich man's son. I do, until he gets so far along

in his dudeism that he gets his arms up like that and can't get them down. Didn't you ever see any of them astray at Atlantic City? I saw one of these scarecrows once and I never tire thinking about it. I was at Niagara Falls lecturing, and after the lecture I went to the hotel, and when I went up to the desk there stood there a millionaire's son from New York. He was an indescribable specimen of anthropologic impotency. He carried a gold-headed cane under his arm—more in its head than he had in his. I do not believe I could describe the young man if I should try. But still I must say that he wore an eye-glass he could not see through; patent leather shoes he could not walk in, and pants he could not sit down in—dressed like a grasshopper! Well, this human cricket came up to the clerk's desk just as I came in. He adjusted his unseeing eyeglass in this wise and lisped to the clerk, because it's "Hinglish, you know," to lisp: "Thir, thir, will you have the kindness to fuhnish me with thome papah and thome envelopehs!" The clerk measured that man quick, and he pulled out a drawer and took some envelopes and paper and cast them across the counter and turned away to his books. You should have seen that specimen of humanity when the paper and envelopes came across the counter—he whose wants had always been anticipated by servants. He adjusted his unseeing eyeglass and he yelled after that clerk: "Come back here, thir, come right back here. Now, thir, will you order a thervant to take that papah and thothe envelopes and carry them to yondah dethk." Oh, the poor miserable, contemptible American monkey He couldn't carry paper and envelopes twenty feet. I suppose he could not get his arms down. I have no pity for such travesties of human nature. If you have no capital, I am glad of it. You don't need capital; you need common sense, not copper cents.

A. T. Stewart, the great princely merchant of New York, the richest man in America in his time, was a poor boy; he had a dollar and a half and went into the mercantile

business. But he lost eighty-seven and a half cents of his first dollar and a half because he bought some needles and thread and buttons to sell, which people didn't want.

Are you poor? It is because you are not wanted and are left on your own hands. There was the great lesson. Apply it whichever way you will it comes to every single person's life, young or old. He did not know what people needed, and consequently bought something they didn't want and had the goods left on his hands a dead loss. A. T. Stewart learned there the great lesson of his mercantile life and said, "I will never buy anything more until I first learn what the people want; then I'll make the purchase." He went around to the doors and asked them what they did want, and when he found out what they wanted, he invested his sixty-two and a half cents and began to supply "a known demand." I care not what your profession or occupation in life may be; I care not whether you are a lawyer, a doctor, a housekeeper, a teacher, or whatever else, the principle is precisely the same. We must know what the world needs first and then invest ourselves to supply that need, and success is almost certain. A. T. Stewart went on until he was worth forty millions. "Well," you will say, " a man can do that in New York, but cannot do it here in Philadelphia." The statistics very carefully gathered in New York in 1889 showed one hundred and seven millionaires in the city worth over ten millions apiece. It was remarkable and people think they must go there to get rich. Out of that one hundred and seven millionaires only seven of them made their money in New York, and the others moved to New York after their fortunes were made, and sixty-seven out of the remaining hundred made their fortunes in towns of less than six thousand people, and the richest man in the country at that time lived in a town of thirty-five hundred inhabitants, and always lived there and never moved away. It is not so much where you are as what you are. But at the same time if the largeness of the city

comes into the problem, then remember it is the smaller city that furnishes the great opportunity to make the millions of money. The best illustration that I can give is in reference to John Jacob Astor, who was a poor boy and who made all the money of the Astor family. He made more than his successors have ever earned, and yet he once held a mortgage on a millinery store in New York, and because the people could not make enough money to pay the interest and the rent, he foreclosed the mortgage and took possession of the store and went into partnership with the man who had failed. He kept the same stock, did not give him a dollar capital, and he left him alone and went out and sat down upon a bench in the park. Out there on that bench in the park he had the most important, and to my mind, the pleasantest part of that partnership business. He was watching the ladies as they went by; and where is the man that wouldn't get rich at that business? But when John Jacob Astor saw a lady pass, with her shoulders back and her head up, as if she did not care if the whole world looked on her, he studied her bonnet; and before that bonnet was out of sight he knew the shape of the frame and the color of the trimmings, the curl of the—something on a bonnet. Sometimes I try to describe a woman's bonnet, but it is of little use, for it would be out of style tomorrow night. So John Jacob Astor went to the store and said: "Now, put in the show window just such a bonnet as I describe to you because," said he, "I have just seen a lady who likes just such a bonnet. Do not make up any more till I come back." And he went out again and sat on that bench in the park, and another lady of a different form and complexion passed him with a bonnet of different shape and color, of course. "Now," said he, "put such a bonnet as that in the show window." He didn't fill his show window with hats and bonnets which drive people away and then sit in the back of the store and bawl because the people go somewhere else to trade. He didn't put a hat or bonnet in that show

window the like of which he had not seen before it was made up.

In our city especially there are great opportunities for manufacturing, and the time has come when the line is drawn very sharply between the stockholders of the factory and their employes. Now, friends, there has also come a discouraging gloom upon this country and the laboring men are beginning to feel that they are being held down by a crust over their heads through which they find it impossible to break, and the aristocratic money-owner himself is so far above that he will never descend to their assistance. That is the thought that is in the minds of our people. But, friends, never in the history of our country was there an opportunity so great for the poor man to get rich as there is now in the city of Philadelphia. The very fact that they get discouraged is what prevents them from getting rich. That is all there is to it. The road is open, and let us keep it open between the poor and the rich. I know that the labor unions have two great problems to contend with, and there is only one way to solve them. The labor unions are doing as much to prevent its solving as are the capitalists today, and there are positively two sides to it. The labor union has two difficulties; the first one is that it began to make a labor scale for all classes on a par, and they scale down a man that can earn five dollars a day to two and a half a day, in order to level up to him an imbecile that cannot earn fifty cents a day. That is one of the most dangerous and discouraging things for the working man. He cannot get the results of his work if he do better work or higher work or work longer; that is a dangerous thing, and in order to get every laboring man free and every American equal to every other American, let the laboring man ask what he is worth and get it—not let any capitalist say to him: "You shall work for me for half of what you are worth;" nor let any labor organization say "You shall work for the capitalist for half your worth." Be a man, be

independent, and then shall the laboring man find the road ever open from poverty to wealth. The other difficulty that the labor union has to consider, and this problem they have to solve themselves, is the kind of orators who come and talk to them about the oppressive rich. I can in my dreams recite the oration I have heard again and again under such circumstances. My life has been with the laboring man. I am a laboring man myself. I have often, in their assemblies, heard the speech of the man who has been invited to address the labor union. The man who gets up before the assembled company of honest laboring men and he begins by saying: "Oh, ye honest, industrious laboring men, who have furnished all the capital of the world, who have built all the palaces and constructed all the railroads and covered the ocean with her steamships. Oh, you laboring men! You are nothing but slaves; you are ground down in the dust by the capitalist who is gloating over you as he enjoys his beautiful estates and as he has his banks filled with gold, and every dollar he owns is coined out of the heart's blood of the honest laboring man." Now, that is a lie, and you know it is a lie; and yet that is the kind of speech that they are all the time hearing, representing the capitalists as wicked and the laboring men so enslaved. Why, how wrong it is! Let the man who loves his flag and believes in American principles endeavor with all his soul to bring the capitalist and the laboring man together until they stand side by side, and arm in arm, and work for the common good of humanity.

He is an enemy to his country who sets capital against labor or labor against capital.

Suppose I were to go down through this audience and ask you to introduce me to the great inventors who live here in Philadelphia. "The inventors of Philadelphia," you would say, "Why we don't have any in Philadelphia. It is too slow to invent anything." But you do have just as great inventors, and they are here in this audience, as ever in-

vented a machine. But the probability is that the greatest inventor to benefit the world with his discovery is some person, perhaps some lady, who thinks she could not invent anything. Did you ever study the history of invention and see how strange it was that the man who made the greatest discovery did it without any previous idea that he was an inventor? Who are the great inventors? They are persons with plain, straightforward common sense, who saw a need in the world and immediately applied themselves to study that need. If you want to invent anything, don't try to find it in the wheels in your head nor in the wheels in your machine, but first find out what the people need, and then apply yourself to that need, and this leads to invention on the part of the people you would not dream of before. The great inventors are simply great men; the greater the man the more simple the man, and the more simple a machine, the more valuable it is. Did you ever know a really great man? His ways are so simple, so common, so plain, that you think any one could do what he is doing. So it is with the great men the world over. If you know a really great man, a neighbor of yours, you can go right up to him and say, "How are you, Jim, good morning, Sam." Of course you can, for they are always so simple.

When I wrote the life of General Garfield, one of his neighbors took me to his back door, and shouted, "Jim, Jim, Jim!" and very soon "Jim" came to the door and General Garfield let me in—one of the grandest men of our century. The great men of the world are ever so. I was down in Virginia and went up to an educational institution and was directed to a man who was setting out a tree. I approached him and said, "Do you think it would be possible for me to see General Robert E. Lee, the President of the University?" He said, "Sir, I am General Lee." Of course, when you meet such a man, so noble a man as that, you will find him a simple, plain man. Greatness is always just so modest and great inventions are simple.

I asked a class in school once who were the great inventors, and a little girl popped up and said, "Columbus." Well, now, she was not so far wrong. Columbus bought a farm and he carried on that farm just as I carried on my father's farm. He took a hoe, and went out and sat down on a rock. But Columbus, as he sat upon that shore and looked out upon the ocean, noticed that the ships, as they sailed away, sank deeper into the sea the farther they went. And since that time some other "Spanish ships" have sunk into the sea. But as Columbus noticed that the tops of the masts dropped down out of sight, he said: "That is the way it is with this hoe handle; if you go around this hoe handle, the farther off you go the farther down you go. I can sail around to the East Indies." How plain it all was. How simple the mind—majestic, like the simplicity of a mountain in its greatness. Who are the great inventors? They are ever the simple, plain, everyday people who see the need and set about to supply it.

I was once lecturing in North Carolina, and the cashier of the bank sat directly behind a lady who wore a very large hat. I said to that audience, "Your wealth is too near to you; you are looking right over it." He whispered to his friend, "Well, then, my wealth is in that hat." A little later, as he wrote me, I said, "Wherever there is a human need there is a greater fortune than a mine can furnish." He caught my thought, and drew up his plan for a better hat pin than was in the hat before him, and the pin is now being manufactured. He was offered fifty-five thousand dollars for his patent. That man made his fortune before he got out of that hall. This is the whole question: Do you see a need?

I remember well a man up in my native hills, a poor man, who for twenty years was helped by the town in his poverty, who owned a wide-spreading maple tree that covered the poor man's cottage like a benediction from on high. I remember that tree, for in the spring—there were some

roguish boys around that neighborhood when I was young—in the spring of the year the man would put a bucket there and the spouts to catch the maple sap, and I remember where that bucket was: and when I was young the boys were, oh, so mean, that they went to that tree before that man had gotten out of bed in the morning, and after he had gone to bed at night, and drank up that sweet sap. I could swear they did it. He didn't make a great deal of maple sugar from that tree. But one day he made the sugar so white and crystalline that the visitor did not believe it was maple sugar; thought maple sugar must be red or black. He said to the old man: "Why don't you make it that way and sell it for confectionery?" The old man caught his thought and invented the "rock maple crystal," and before that patent expired he had ninety thousand dollars and had built a beautiful palace on the site of that tree. After forty years owning that tree he awoke to find it had fortunes of money indeed in it. And many of us are right by the tree that has a fortune for us, and we own it, possess it, do what we will with it, but we do not learn its value because we do not see the human need; and in these discoveries and inventions this is one of the most romantic things of life.

I have received letters from all over the country and from England, where I have lectured, saying that they have discovered this and that, and one man out in Ohio took me through his great factories last spring, and said that they cost him $680,000, and said he, "I was not worth a cent in the world when I heard your lecture, 'Acres of Diamonds'; but I made up my mind to stop right here and make my fortune here, and here it is." He showed me through his unmortgaged possessions. And this is a continual experience now as I travel through the country, after these many years. I mention this incident, not to boast, but to show you that you can do the same if you will.

Who are the great inventors? I remember a good illustration in a man who used to live in East Brookfield, Mass.

He was a shoemaker, and he was out of work, and he sat around the house until his wife told him to "go out doors." And he did what every husband is compelled by law to do—he obeyed his wife. And he went out and sat down on an ash barrel in his back yard. Think of it. Stranded on an ash barrel and the enemy in possession of the house! As he sat on that ash barrel, he looked down into that little brook which ran through the back yard into the meadows, and he saw a little trout go flashing up the stream and hiding under the bank. I do not suppose he thought of Tennyson's beautiful poem:

> "I chatter, chatter, as I flow,
> To join the brimming river;
> For men may come, and men may go,
> But I go on forever."

But as this man looked into the brook, he leaped off that ash barrel and managed to catch the trout with his fingers, and sent it to Worcester. They wrote back that they would give him a five dollar bill for another such trout as that, not that it was worth that much, but they wished to help the poor man. So this shoemaker and his wife, now perfectly united, that five dollar bill in prospect, went out to get another trout. They went up the stream to its source and down to the brimming river, but not another trout could they find in the whole stream; and so they came home disconsolate and went to the minister. The minister didn't know how trout grew, but he pointed the way. Said he, "Get Seth Green's book, and that will give you the information you want." They did so, and found all about the culture of trout. They found that a trout lays thirty-six hundred eggs every year and every trout gains a quarter of a pound every year, so that in four years a little trout will furnish four tons per annum to sell to the market at fifty cents a pound. When they found that, they said they

didn't believe any such story as that, but if they could get five dollars apiece they could make something. And right in that same back yard with the coal sifter up stream and window screen down the stream, they began the culture of trout. They afterwards moved to the Hudson, and since then he has become the authority in the United States upon the raising of fish, and he has been next to the highest on the United States Fish Commission in Washington. My lesson is that man's wealth was out there in his back yard for twenty years, but he didn't see it until his wife drove him out with a mop stick.

I remember meeting personally a poor carpenter of Hingham, Massachusetts, who was out of work and in poverty. His wife also drove him out of doors. He sat down on the shore and whittled a soaked shingle into a wooden chain. His children quarreled over it in the evening, and while he was whittling a second one, a neighbor came along and said, "Why don't you whittle toys if you can carve like that?" He said, "I don't know what to make!" There is the whole thing. His neighbor said to him: "Why don't you ask your own children?" Said he, "What is the use of doing that? My children are different from other people's children." I used to see people like that when I taught school. The next morning when his boy came down the stairway, he said, "Sam, what do you want for a toy?" "I want a wheelbarrow." When his little girl came down, he asked her what she wanted, and she said, "I want a little doll's washstand, a little doll's carriage, a little doll's umbrella," and went on with a whole lot of things that would have taken his lifetime to supply. He consulted his own children right there in his own house and began to whittle out toys to please them. He began with his jack-knife, and made those unpainted Hingham toys. He is the richest man in the entire New England States, if Mr. Lawson is to be trusted in his statement concerning such things, and yet that man's fortune was made by consulting his own children in his

own house. You don't need to go out of your own house to find out what to invent or what to make. I always talk too long on this subject.

I would like to meet the great men who are here tonight. The great men! We don't have any great men in Philadelphia. Great men! You say that they all come from London, or San Francisco, or Rome, or Manayunk, or anywhere else but here—anywhere else but Philadelphia—and yet, in fact, there are just as great men in Philadelphia as in any city of its size. There are great men and women in this audience. Great men, I have said, are very simple men. Just as many great men here as are to be found anywhere. The greatest error in judging great men is that we think that they always hold an office. The world knows nothing of its greatest men. Who are the great men of the world? The young man and young woman may well ask the question. It is not necessary that they should hold an office, and yet that is the popular idea. That is the idea we teach now in our high schools and common schools, that the great men are those who hold some high office, and unless we change that very soon and do away with that prejudice, we are going to change to an empire. There is no question about it. We must teach that men are great only on their intrinsic value, and not on the position that they may incidentally happen to occupy. And yet, don't blame the young men saying that they are going to be great when they get into some official position. I ask this audience again, who of you are going to be great? Says a young man: "I am going to be great." "When are you going to be great?" "When I am elected to some political office." Won't you learn the lesson, young man, that it is *prima facie* evidence of littleness to hold public office under our form of government? Think of it. This is a government of the people, and by the people, and for the people, and not for the office-holder, and if the people in this country rule as they always should rule, an office-holder is only

the servant of the people, and the Bible says that "the servant cannot be greater than his master." The Bible says that "he that is sent cannot be greater than him who sent him." In this country the people are the masters, and the office-holders can never be greater than the people; they should be honest servants of the people, but they are not our greatest men. Young man, remember that you never heard of a great man holding any political office in this country unless he took that office at the expense of himself. It is a loss to every great man to take a public office in our country. Bear this in mind, young man, that you cannot be made great by a political election.

Another young man says, "I am going to be a great man in Philadelphia some time." "Is that so? When are you going to be great?" "When there comes another war! When we get into difficulty with Mexico, or England, or Russia, or Japan, or with Spain again over Cuba, or with New Jersey, I will march up to the cannon's mouth, and amid the glistening bayonets I will tear down their flag from its staff, and I will come home with stars on my shoulders, and hold every office in the gift of the government, and I will be great." "No, you won't! No, you won't; that is no evidence of true greatness, young man." But don't blame that young man for thinking that way; that is the way he is taught in the high school. That is the way history is taught in college. He is taught that the men who held the office did all the fighting.

I remember we had a Peace Jubilee here in Philadelphia soon after the Spanish war. Perhaps some of these visitors think we should not have had it until now in Philadelphia, and as the great procession was going up Broad street I was told that the tally-ho coach stopped right in front of my house, and on the coach was Hobson, and all the people threw up their hats and swung their handkerchiefs, and shouted "Hurrah for Hobson!" I would have yelled too, because he deserves much more of his country than he has

ever received. But suppose I go into the High School tomorrow and ask, "Boys, who sunk the Merrimac?" If they answer me "Hobson," they tell me seven-eighths of a lie—seven-eighths of a lie, because there were eight men who sunk the Merrimac. The other seven men, by virtue of their positions, were continually exposed to the Spanish fire, while Hobson, as an officer, might reasonably be behind the smokestack. Why, my friends, in this intelligent audience gathered here tonight I do not believe I could find a single person that can name the other seven men who were with Hobson. Why do we teach history in that way? We ought to teach that however humble the station a man may occupy, if he does his full duty in his place, he is just as much entitled to the American people's honor as is a king upon a throne. We do teach it as a mother did her little boy in New York when he said, "Mamma, what great building is that?" "That is General Grant's tomb." "Who was General Grant?" "He was the man who put down the rebellion." Is that the way to teach history?

Do you think we would have gained a victory if it had depended on General Grant alone? Oh, no. Then why is there a tomb on the Hudson at all? Why, not simply because General Grant was personally a great man himself, but that tomb is there because he was a representative man and represented two hundred thousand men who went down to death for their nation and many of them as great as General Grant. That is why that beautiful tomb stands on the heights over the Hudson.

I remember an incident that will illustrate this, the only one that I can give tonight. I am ashamed of it, but I don't dare leave it out. I close my eyes now; I look back through the years to 1863; I can see my native town in the Berkshire Hills, I can see that cattle-show ground filled with people; I can see that church there and the town hall crowded, and hear bands playing, and see flags flying and handkerchiefs streaming—well do I recall at this moment

that day. The people had turned out to receive a company of soldiers, and that company came marching up on the Common. They had served out one term in the Civil War and had re-enlisted, and they were being received by their native townsmen. I was but a boy, but I was captain of that company, puffed out with pride on that day—why, a cambric needle would have burst me all to pieces. As I marched on the Common at the head of my company, there was not a man more proud than I. We marched into the town hall and then they seated my soldiers down in the center of the house and I took my place down on the front seat, and then the town officers filed through the great throng of people, who stood close and packed in that little hall. They came up on the platform, formed a half circle around it, and the mayor of the town, the "chairman of the Selectmen" in New England, took his seat in the middle of that half circle. He was an old man, his hair was gray; he never held an office before in his life. He thought that an office was all he needed to be a truly great man, and when he came up he adjusted his powerful spectacles and glanced calmly around the audience with amazing dignity. Suddenly his eyes fell upon me, and then the good old man came right forward and invited me to come up on the stand with the town officers. Invited me up on the stand! No town officer ever took notice of me before I went to war. Now, I should not say that. One town officer was there who advised the teacher to "whale" me, but I mean no "honorable mention." So I was invited up on the stand with the town officers. I took my seat and let my sword fall on the floor, and folded my arms across my breast and waited to be received. Napoleon the Fifth! Pride goeth before destruction and a fall. When I had gotten my seat and all became silent through the hall, the chairman of the Selectmen arose and came forward with great dignity to the table, and we all supposed he would introduce the Congregational minister, who was the only orator in the town, and who would

give the oration to the returning soldiers. But, friends, you should have seen the surprise that ran over that audience when they discovered that this old farmer was going to deliver that oration himself. He had never made a speech in his life before, but he fell into the same error that others have fallen into, he seemed to think that the office would make him an orator. So he had written out a speech and walked up and down the pasture until he had learned it by heart and frightened the cattle, and he brought that manuscript with him, and taking it from his pocket, he spread it carefully upon the table. Then he adjusted his spectacles to be sure that he might see it, and walked far back on the platform and then stepped forward like this. He must have studied the subject much, for he assumed an elocutionary attitude; he rested heavily upon his left heel, slightly advanced the right foot, threw back his shoulders, opened the organs of speech, and advanced his right hand at an angle of forty-five degrees. As he stood in that elocutionary attitude this is just the way that speech went, this is it precisely. Some of my friends have asked me if I do not exaggerate it, but I could not exaggerate it. Impossible! This is the way it went; although I am not here for the story but the lesson that is back of it:

"Fellow citizens." As soon as he heard his voice, his hand began to shake like that, his knees began to tremble, and then he shook all over. He coughed and choked and finally came around to look at his manuscript. Then he began again: "Fellow citizens: We—are—we are—we are —we are— We are very happy—we are very happy—we are very happy—to welcome back to their native town these soldiers who have fought and bled—and come back to their native town. We are especially—we are especially—we are especially— we are especially pleased to see with us today this young hero (that meant me)—this young hero who in imagination (friends, remember, he said "imagination," for if he had not said that, I would not be egotistical enough

to refer to it)—this young hero who, in imagination, we have seen leading—we have seen leading—we have seen leading his troops on to the deadly breach. We have seen his shining—his shining—we have seen his shining—we have seen his shining—his shining sword—flashing in the sunlight as he shouted to his troops, 'Come on!' "

Oh, dear, dear, dear, dear! How little that good, old man knew about war. If he had known anything about war, he ought to have known what any soldier in this audience knows is true, that it is next to a crime for an officer of infantry ever in time of danger to go ahead of his men. I, with my shining sword flashing in the sunlight, shouting to my troops: "Come on." I never did it, Do you suppose I would go ahead of my men to be shot in the front by the enemy and in the back by my own men? That is no place for an officer. The place for the officer is behind the private soldier in actual fighting. How often, as a staff officer, I rode down the line when the Rebel cry and yell was coming out of the woods, sweeping along over the fields, and shouted, "Officers to the rear! Officers to the rear!" and then every officer goes behind the line of battle, and the higher the officer's rank, the farther behind he goes. Not because he is any the less brave, but because the laws of war require that to be done. If the general came up on the front line and were killed you would lose your battle anyhow, because he has the plan of the battle in his brain, and must be kept in comparative safety. I, with my "shining sword flashing in the sunlight." Ah! There sat in the hall that day men who had given that boy their last hardtack, who had carried him on their backs through deep rivers. But some were not there; they had gone down to death for their country. The speaker mentioned them, but they were but little noticed, and yet they had gone down to death for their country, gone down for a cause they believed was right and still believe was right, though I grant to the other side the same that I ask for myself. Yet these men who had

actually died for their country were little noticed, and the hero of the hour was this boy. Why was he the hero? Simply because that man fell into the same foolishness. This boy was an officer, and those were only private soldiers. I learned a lesson that I will never forget. Greatness consists not in holding some office; greatness really consists in doing some great deed with little means, in the accomplishment of vast purposes from the private ranks of life; that is true greatness. He who can give to this people better streets, better homes, better schools, better churches, more religion, more of happiness, more of God, he that can be a blessing to the community in which he lives tonight will be great anywhere, but he who cannot be a blessing where he now lives will never be great anywhere on the face of God's earth. "We live in deeds, not years; in feeling, not in figures on a dial; in thoughts, not breaths; we should count time by heart throbs, in the cause of right." Bailey says: "He most lives who thinks most."

If you forget everything I have said to you, do not forget this, because it contains more in two lines than all I have said. Bailey says: "He most lives who thinks most, who feels the noblest, and who acts the best."

A MESSAGE TO GARCIA

ELBERT HUBBARD

This is not a speech. It originally appeared as an article in the March, 1899, Philistine Magazine. *It is given here because it is representative of the messages popular in the business world.*

About a million and a half copies of this article were distributed by the New York Central Railroad. It has been translated into all written languages.

During the war between Russia and Japan, every Russian soldier who went to the front was given a copy of the Message to Garcia.

The Japanese, finding the booklets in possession of the Russian prisoners, concluded that it must be a good thing, and accordingly translated it into Japanese.

And on an order of the Mikado, a copy was given to every man in the employ of the Japanese Government, soldier or civilian.

Over forty million copies of A Message to Garcia *have been printed. This is said to be a larger circulation than any other literary venture has ever attained during the lifetime of the author, in all history.*

A MESSAGE TO GARCIA

By Elbert Hubbard

In all this Cuban business there is one man stands out on the horizon of my memory like Mars at Perihelion.

When war broke out between Spain and the United States, it was very necessary to communicate quickly with the leader of the Insurgents. Garcia was somewhere in the mountain fastnesses of Cuba—no one knew where. No mail or telegraph message could reach him. The President must secure his coöperation, and quickly.

What to do!

Some one said to the President, "There is a fellow by the name of Rowan will find Garcia for you, if anybody can."

Rowan was sent for and given a letter to be delivered to Garcia. How the "fellow by the name of Rowan" took the letter, sealed it up in an oilskin pouch, strapped it over his heart, in four days landed by night off the coast of Cuba from an open boat, disappeared into the jungle, and in three weeks came out on the other side of the Island, having traversed a hostile country on foot, and delivered his letter to Garcia—are things I have no special desire now to tell in detail. The point that I wish to make is this: McKinley gave Rowan a letter to be delivered to Garcia; Rowan took the letter and did not ask, "Where is he at?"

By the Eternal! there is a man whose form should be cast in deathless bronze and the statue placed in every college of the land. It is not book learning young men need, or instruction about this and that, but a stiffening of the vertebræ which will cause them to be loyal to a trust, to act promptly,

concentrate their energies: do the thing—"Carry a message to Garcia."

General Garcia is dead now, but there are other Garcias. No man who has endeavored to carry out an enterprise where many hands were needed, but has been well-nigh appalled at times by the imbecility of the average man—the inability or unwillingness to concentrate on a thing and do it.

Slipshod assistance, foolish inattention, dowdy indifference, and half-hearted work seem the rule; and no man succeeds, unless by hook, or crook, or threat he forces or bribes other men to assist him; or mayhap, God in His goodness performs a miracle, and sends him an Angel of Light for an assistant.

You, reader, put this matter to a test: You are sitting now in your office—six clerks are within call. Summon any one and make this request: "Please look in the encyclopedia and make a brief memorandum for me concerning the life of Correggio."

Will the clerk quietly say, "Yes, sir," and go to the task?

On your life he will not. He will look at you out of a fishy eye and ask one or more of the following questions:

Who was he?

Which encyclopedia?

Where is the encyclopedia?

Was I hired for that?

Don't you mean Bismarck?

What's the matter with Charlie doing it?

Is he dead?

Is there any hurry?

Sha'n't I bring you the book and let you look it up yourself?

What do you want to know for?

And I will lay you ten to one that after you have answered the questions, and explained how to find the information, and why you want it, the clerk will go off and get one of the other clerks to help him try to find Correggio—and then

come back and tell you there is no such man. Of course I may lose my bet, but according to the Law of Average I will not. Now, if you are wise, you will not bother to explain to your "assistant" that Correggio is indexed under the C's, not in the K's, but you will smile very sweetly and say, "Never mind," and go look it up yourself. And this incapacity for independent action, this moral stupidity, this infirmity of the will, this unwillingness to cheerfully catch hold and lift—these are the things that put pure Socialism so far into the future. If men will not act for themselves, what will they do when the benefit of their effort is for all?

A first mate with a knotted club seems necessary; and the dread of getting "the bounce" Saturday night holds many a worker to his place. Advertise for a stenographer, and nine out of ten who apply can neither spell nor punctuate—and do not think it necessary to. Can such a one write a letter to Garcia?

"You see that bookkeeper," said the foreman to me in a large factory.

"Yes; what about him?"

"Well, he's a fine accountant, but if I'd send him uptown on an errand, he might accomplish the errand all right, and on the other hand, might stop at four saloons on the way, and when he got to Main Street would forget what he had been sent for."

Can such a man be entrusted to carry a message to Garcia?

We have recently been hearing much maudlin sympathy expressed for the "downtrodden denizens of the sweatshop" and the "homeless wanderer searching for honest employment," and with it all often go many hard words for the men in power.

Nothing is said about the employer who grows old before his time in a vain attempt to get frowsy ne'er-do-wells to do intelligent work; and his long, patient striving after "help" that does nothing but loaf when his back is turned. In every store and factory there is a constant weeding-out process

going on. The employer is constantly sending away "help" that have shown their incapacity to further the interests of the business, and others are being taken on. No matter how good times are, this sorting continues; only, if times are hard and work is scarce, the sorting is done finer—but out, and forever out, the incompetent and unworthy go. It is the survival of the fittest. Self-interest prompts every employer to keep the best—those who can carry a message to Garcia.

I know one man of really brilliant parts who has not the ability to manage a business of his own, and yet who is absolutely worthless to anyone else, because he carries with him constantly the insane suspicion that his employer is oppressing, or intending to oppress, him. He cannot give orders, and he will not receive them. Should a message be given him to take to Garcia, his answer would probably be "Take it yourself!"

Tonight this man walks the streets looking for work, the wind whistling through his threadbare coat. No one who knows him dare employ him, for he is a regular firebrand of discontent. He is impervious to reason, and the only thing that can impress him is the toe of a thick-soled number nine boot.

Of course, I know that one so morally deformed is no less to be pitied than a physical cripple; but in our pitying let us drop a tear, too, for the men who are striving to carry on a great enterprise, whose working hours are not limited by the whistle, and whose hair is fast turning white through the struggle to hold in line dowdy indifference, slipshod imbecility, and heartless ingratitude which, but for their enterprise, would be both hungry and homeless.

Have I put the matter too strongly? Possibly I have; but when all the world has gone a-slumming I wish to speak a word of sympathy for the man who succeeds—the man who, against great odds, has directed the efforts of others, and having succeeded, finds there's nothing in it: nothing but bare board and clothes. I have carried a dinner-pail and worked

for day's wages, and I have also been an employer of labor, and I know there is something to be said on both sides. There is no excellence, *per se,* in poverty; rags are no recommendation; and all employers are not rapacious and high-handed, any more than all poor men are virtuous. My heart goes out to the man who does his work when the "boss" is away, as well as when he is at home; and the man who, when given a letter for Garcia, quietly takes the missive, without asking any idiotic questions, and with no lurking intention of chucking it into the nearest sewer, or of doing aught else but deliver it, never gets "laid off," nor has to go on a strike for higher wages. Civilization is one long, anxious search for just such individuals. Anything such a man asks shall be granted. He is wanted in every city, town, and village—in every office, shop, store, and factory. The world cries out for such: he is needed and needed badly—the man who can "Carry a Message to Garcia."

AS A MAN THINKETH

JAMES ALLEN

This little essay, "As A Man Thinketh," is exercising a commanding influence in many lives today.

Read it, not hastily, but thoughtfully and often.

You will find in it not a single reference to speaking but you will discover much that has to do with building the prime requisites of a successful speaker: an abiding self-confidence and sincerity and personality.

All effective speaking and real leadership of men issues from effective thinking.

We have known of many cases in which this little message has become a prodigious power in the lives of men.

AS A MAN THINKETH

By James Allen

THOUGHT AND CHARACTER

The aphorism, "As a man thinketh in his heart so is he," not only embraces the whole of a man's being, but is so comprehensive as to reach out to every condition and circumstance of his life. A man is literally *what he thinks,* his character being the complete sum of all his thoughts.

As the plant springs from, and could not be without, the seed, so every act of a man springs from the hidden seeds of thought, and could not have appeared without them. This applies equally to those acts called "spontaneous" and "unpremeditated" as to those which are deliberately executed.

Act is the blossom of thought, and joy and suffering are its fruits; thus does a man garner in the sweet and bitter fruitage of his own husbandry.

"Thought in the mind hath made us. What we are
By thought was wrought and built. If a man's mind
Hath evil thoughts, pain comes on him as comes
The wheel the ox behind. * * *

* * * If one endure
In purity of thought, joy follows him
As his own shadow—sure."

Man is a growth by law, and not a creation by artifice, and cause and effect is as absolute and undeviating in the hidden realm of thought as in the world of visible and material things. A noble and God-like character is not a thing of favor or chance, but is the natural result of continuous effort

and right thinking, the effect of long-cherished association with God-like thought. An ignoble and bestial character, by the same process, is the result of the continued harboring of grovelling thoughts.

Man is made or unmade by himself; in the armory of thought he forges the weapons by which he destroys himself; he also fashions the tools with which he builds for himself heavenly mansions of joy and strength and peace. By the right choice and true application of thought, man ascends to the Divine Perfection; by the abuse and wrong application of thought, he descends below the level of the beast. Between these two extremes are all the grades of character, and man is their maker and master.

Of all the beautiful truths pertaining to the soul which have been restored and brought to light in this age, none is more gladdening or fruitful of divine promise and confidence than this—that man is the master of thought, the moulder of character, and the maker and shaper of condition, environment, and destiny.

As a being of Power, Intelligence, and Love, and the lord of his own thoughts, man holds the key to every situation, and contains within himself that transforming and regenerative agency by which he may make himself what he wills.

Man is always the master, even in his weakest and most abandoned state; but in his weakness and degradation he is the foolish master who misgoverns his "household." When he begins to reflect upon his condition, and to search diligently for the Law upon which his being is established, he then becomes the wise master, directing his energies with intelligence, and fashioning his thoughts to fruitful issues. Such is the conscious master, and man can only thus become by discovering within himself the laws of thought; which discovery is totally a matter of application, self-analysis, and experience.

Only by such searching and mining are gold and diamonds obtained, and man can find every truth connected with his

being, if he will dig deep into the mine of his soul; and that he is the maker of his character, the moulder of his life, and the builder of his destiny, he may unerringly prove, if he will watch, control, and alter his thoughts, tracing their effects upon himself, upon others, and upon his life and circumstances, linking cause and effect by patient practice and investigation, and utilizing his every experience, even to most trivial, every-day occurrence, as a means of obtaining that knowledge of himself which is Understanding, Wisdom, Power. In this direction, as in no other, is the law absolute that "He that seeketh findeth; and to him that knocketh it shall be opened"; for only by patience, practice, and ceaseless importunity can a man enter the Door of the Temple of Knowledge.

EFFECT OF THOUGHT ON CIRCUMSTANCES

A man's mind may be likened to a garden, which may be intelligently cultivated or allowed to run wild; but whether cultivated or neglected, it must, and will, *bring forth*. If no useful seeds are put into it, then an abundance of useless weed-seeds will *fall* therein, and will continue to produce their kind.

Just as the gardener cultivates his plot, keeping it free from weeds, and growing the flowers and fruits which he requires, so may a man tend the garden of his mind, weeding out all the wrong, useless, and impure thoughts, and cultivating toward perfection the flowers and fruits of right, useful, and pure thoughts. By pursuing this process, a man sooner or later discovers that he is the master-gardener of his soul, the director of his life. He also reveals, within himself, the laws of thought, and understands, with ever increasing accuracy, how the thought-forces and mind elements operate in the shaping of his character, circumstances, and destiny.

Thought and character are one, and as character can

only manifest and discover itself through environment and circumstance, the outer conditions of a person's life will always be found to be harmoniously related to his inner state. This does not mean that a man's circumstances at any given time are an indication of his entire character, but that those circumstances are so intimately connected with some vital thought-element within himself that, for the time being, they are indispensable to his development.

Every man is where he is by law of his being; the thoughts which he has built into his character have brought him there, and in the arrangement of his life there is no element of chance, but all is the result of a law which cannot err. This is just as true of those who feel "out of harmony" with their surroundings as of those who are contented with them.

As a progressive and evolving being, man is where he is that he may learn that he may grow; and as he learns the spiritual lesson which any circumstance contains for him, it passes away and gives place to other circumstances.

Man is buffeted by circumstances so long as he believes himself to be the creature of outside conditions, but when he realizes that he is a creative power, and that he may command the hidden soil and seeds of his being out of which circumstances grow, he then becomes the rightful master of himself.

That circumstances grow out of thought every man knows who has for any length of time practiced self-control and self-purification, for he will have noticed that the alteration in his circumstances has been in exact ratio with his altered mental condition. So true is this that when a man earnestly applies himself to remedy the defects in his character, and makes swift and marked progress, he passes rapidly through a succession of vicissitudes.

The soul attracts that which it secretly harbors; that which it loves, and also that which it fears; it reaches the height of its cherished aspirations; it falls to the level of

its unchastened desires,—and circumstances are the means by which the soul receives its own.

Every thought-seed sown or allowed to fall into the mind, and to take root there, produces its own, blossoming sooner or later into act, and bearing its own fruitage of opportunity and circumstance. Good thoughts bear good fruit, bad thoughts bad fruit.

The outer world of circumstance shapes itself to the inner world of thought, and both pleasant and unpleasant external conditions are factors which make for the ultimate good of the individual. As the reaper of his own harvest, man learns both by suffering and bliss.

Following the inmost desires, aspirations, thoughts, by which he allows himself to be dominated (pursuing the will-o'-the-wisps of impure imaginings or steadfastly walking the highway of strong and high endeavor), a man at last arrives at their fruition and fulfilment in the outer conditions of his life. The laws of growth and adjustment everywhere obtain.

A man does not come to the pothouse or the gaol by the tyranny of fate or circumstance, but by the pathway of grovelling thoughts and base desires. Nor does a pure-minded man fall suddenly into crime by stress of any mere external force; the criminal thought had long been secretly fostered in the heart, and the hour of opportunity revealed its gathered power. Circumstance does not make the man; it reveals him to himself. No such conditions can exist as descending into vice and its attendant sufferings apart from vicious inclinations, or ascending into virtue and its pure happiness without the continued cultivation of virtuous aspirations; and man, therefore, as the lord and master of thought, is the maker of himself, the shaper and author of environment. Even at birth the soul comes to its own, and through every step of its earthly pilgrimage it attracts those combinations of conditions which reveal itself, which are the

reflections of its own purity and impurity, its strength and weakness.

Men do not attract that which they *want,* but that which they *are.* Their whims, fancies, and ambitions are thwarted at every step, but their inmost thoughts and desires are fed with their own food, be it foul or clean. The "divinity that shapes our ends" is in ourselves; it is our very self. Man is manacled only by himself: thought and action are the gaolers of Fate—they imprison, being base; they are also the angels of Freedom—they liberate, being noble. Not what he wishes and prays for does a man get, but what he justly earns. His wishes and prayers are only gratified and answered when they harmonize with his thoughts and actions.

In the light of truth, what, then, is the meaning of "fighting against circumstances? It means that a man is continually revolting against an *effect* without, while all the time he is nourishing and preserving its *cause* in his heart. That cause may take the form of a conscious vice or an unconscious weakness; but whatever it is, it stubbornly retards the efforts of its possessor, and thus calls aloud for remedy.

Men are anxious to improve their circumstances, but are unwilling to improve themselves; they therefore remain bound. The man who does not shrink from self-crucifixion can never fail to accomplish the object upon which his heart is set. This is true of earthly as of heavenly things. Even the man whose sole object is to acquire wealth must be prepared to make great personal sacrifices before he can accomplish his object; and how much more so he who would realize a strong and well-poised life?

Here is a man who is wretchedly poor. He is extremely anxious that his surroundings and home comforts should be improved, yet all the time he shirks his work, and considers he is justified in trying to deceive his employer on the ground of the insufficiency of his wages. Such a man does not under-

stand the simplest rudiments of these principles which are the basis of true prosperity, and is not only totally unfitted to rise out of his wretchedness, but is actually attracting to himself a still deeper wretchedness by dwelling in, and acting out, indolent, deceptive and unmanly thoughts.

Here is a rich man who is the victim of a painful and persistent disease as a result of gluttony. He is willing to give large sums of money to get rid of it, but he will not sacrifice his gluttonous desires. He wants to gratify his taste for rich and unnatural viands and have his health as well. Such a man is totally unfit to have health, because he has not yet learned the first principles of a healthy life.

Here is an employer of labor who adopts crooked measures to avoid paying the regulation wage, and in the hope of making larger profits, reduces the wages of his workpeople. Such a man is altogether unfitted for prosperity, and when he finds himself bankrupt, both as regards to reputation and riches, he blames circumstances, not knowing that he is the sole author of his condition.

I have introduced these three cases merely as illustrative of the truth that man is the causer (though nearly always unconsciously) of his circumstances, and that, whilst aiming at a good end, he is continually frustrating its accomplishment by encouraging thoughts and desires which cannot possibly harmonize with that end. Such cases could be multiplied and varied almost indefinitely, but this is not necessary, as the reader can, if he so resolves, trace the action of the laws of thought in his own mind and life, and until this is done, mere external facts cannot serve as a ground of reasoning.

Circumstances, however, are so complicated, thought is so deeply rooted, and the conditions of happiness vary so vastly with individuals, that a man's *entire* soul-condition (although it may be known to himself) cannot be judged by another from the external aspects of his life alone. A man may be honest in certain directions, yet suffer privations; a man may

be dishonest in certain directions, yet acquire wealth; but the conclusion usually formed that the one man fails *because of his particular honesty,* and that the other prospers *because of his particular dishonesty,* is the result of a superficial judgment, which assumes that the dishonest man is almost totally corrupt, and the honest man almost entirely virtuous. In the light of a deeper knowledge and wider experience, such judgment is found to be erroneous. The dishonest man may have some admirable virtues which the other does not possess; and the honest man obnoxious vices which are absent in the other. The honest man reaps the good results of his honest thoughts and acts; he also brings upon himself the sufferings which his vices produce. The dishonest man likewise garners his own suffering and happiness.

It is pleasing to human vanity to believe that one suffers because of one's virtues; but not until a man has extirpated every sickly, bitter, and impure thought from his mind, and washed every sinful stain from his soul, can he be in a position to know and declare that his sufferings are the result of his good, and not of his bad qualities; and on the way to, yet long before he has reached that supreme perfection he will have found, working in his mind and life, the Great Law which is absolutely just, and which cannot, therefore, give good for evil, evil for good. Possessed of such knowledge, he will then know, looking back upon his past ignorance and blindness, that his life is, and always was, justly ordered, and that all his past experiences, good and bad, were the equitable outworking of his evolving, yet unevolved self.

Good thoughts and actions can never produce bad results; bad thoughts and actions can never produce good results. This is but saying that nothing can come from corn but corn, nothing from nettles but nettles. Men understand this law in the natural world, and work with it; but few understand it in the mental and moral world (though its operation there is just as simple and undeviating, and they, therefore, do not co-operate with it.

Suffering is *always* the effect of wrong thought in some direction. It is an indication that the individual is out of harmony with himself, with the Law of his being. The sole and supreme use of suffering is to purify, to burn out all that is useless and impure. Suffering ceases for him who is pure. There could be no object in burning gold after the dross had been removed, and a perfectly pure and enlightened being could not suffer.

The circumstances which a man encounters with suffering are the result of his own mental inharmony. The circumstances which a man encounters with blessedness are the result of his own mental harmony. Blessedness, not material possessions, is the measure of right thought; wretchedness, not lack of material possessions, is the measure of wrong thought. A man may be cursed and rich; he may be blessed and poor. Blessedness and riches are only joined together when the riches are rightly and wisely used; and the poor man only descends into wretchedness when he regards his lot as a burden unjustly imposed.

Indigence and indulgence are the two extremes of wretchedness. They are both equally unnatural and the result of mental disorder. A man is not rightly conditioned until he is a happy, healthy, and prosperous being; and happiness, health and prosperity are the result of a harmonious adjustment of the inner with the outer, of the man with his surroundings.

A man only begins to be a man when he ceases to whine and revile, and commences to search for the hidden justice which regulates his life. And as he adapts his mind to that regulating factor, he ceases to accuse others as the cause of his condition, but builds himself up in strong and noble thoughts; ceases to kick against circumstances, but begins to use them as aids to his more rapid progress, and as a means of discovering the hidden powers and possibilities within himself.

Law, not confusion, is the dominating principle in the

universe; justice, not injustice, is the soul and substance of life; and righteousness, not corruption, is the moulding and moving force in the spiritual government of the world. This being so, man has but to right himself to find that the universe is right; and during the process of putting himself right, he will find that as he alters his thoughts towards things and other people, things and other people will alter towards him.

The proof of this truth is in every person, and it therefore admits of easy investigation by systematic introspection and self-analysis. Let a man radically alter his thoughts, and he will be astonished at the rapid transformation it will effect in the material conditions of his life. Men imagine that thought can be kept secret, but it cannot; it rapidly crystallizes into habit, and habit solidifies into circumstance. Bestial thoughts crystallize into habits of drunkenness and sensuality, which solidify into circumstances of destitution and disease; impure thoughts of every kind crystallize into enervating and confusing habits, which solidify into distracting and adverse circumstances; thoughts of fear, doubt, and indecision crystallize into weak, unmanly, and irresolute habits, which solidify into circumstances of failure, indigence, and slavish dependence; lazy thoughts crystallize into habits of uncleanliness and dishonesty, which solidify into circumstances of foulness and beggary; hateful and condemnatory thoughts crystallize into habits of accusation and violence, which solidify into circumstances of injury and persecution; selfish thoughts of all kinds crystallize into habits of self-seeking, which solidify into circumstances more or less distressing. On the other hand, beautiful thoughts of all kinds crystallize into habits of grace and kindliness, which solidify into genial and sunny circumstances; pure thoughts crystallize into habits of temperance and self-control, which solidify into circumstances of repose and peace; thoughts of courage, self-reliance, and decision crystallize into manly habits, which solidify into circumstances of success, plenty, and freedom;

energetic thoughts crystallize into habits of cleanliness and industry, which solidify into circumstances of pleasantness; gentle and forgiving thoughts crystallize into habits of gentleness, which solidify into protective and preservative circumstances; loving and unselfish thoughts crystallize into habits of self-forgetfulness for others, which solidify into circumstances of sure and abiding prosperity and true riches.

A particular train of thought persisted in, be it good or bad, cannot fail to produce its results on the character and circumstances. A man cannot *directly* choose his circumstances, but he can choose his thoughts, and so indirectly, yet surely, shape his circumstances.

Nature helps every man to the gratification of the thoughts which he most encourages, and opportunities are presented which will most speedily bring to the surface both the good and evil thoughts.

Let a man cease from his sinful thoughts, and all the world will soften towards him, and be ready to help him; let him put away his weakly and sickly thoughts, and lo! opportunities will spring up on every hand to aid his strong resolves; let him encourage good thoughts, and no hard fate shall bind him down to wretchedness and shame. The world is your kaleidoscope, and the varying combinations of colors which at every succeeding moment it presents to you are the exquisitely adjusted pictures of your ever-moving thoughts.

"You will be what you will to be;
Let failure find its false content
In that poor world, 'environment,'
But spirit scorns it, and is free.

"It masters time, it conquers space;
It cows that boastful trickster, Chance,
And bids the tyrant Circumstance
Uncrown, and fill a servant's place.

"The human Will, that force unseen,
The offspring of a deathless Soul,
Can hew a way to any goal,
Though walls of granite intervene.

"Be not impatient in delay,
But wait as one who understands;
When spirit rises and commands,
The gods are ready to obey."

EFFECT OF THOUGHT ON HEALTH AND BODY

The body is the servant of the mind. It obeys the operations of the mind, whether they be deliberately chosen or automatically expressed. At the bidding of unlawful thoughts the body sinks rapidly into disease and decay; at the command of glad and beautiful thoughts it becomes clothed with youthfulness and beauty.

Disease and health, like circumstances, are rooted in thought. Sickly thoughts will express themselves through a sickly body. Thoughts of fear have been known to kill a man as speedily as a bullet, and they are continually killing thousands of people just as surely though less rapidly. The people who live in fear of disease are the people who get it. Anxiety quickly demoralizes the whole body, and lays it open to the entrance of disease; while impure thoughts, even if not physically indulged, will soon shatter the nervous system.

Strong, pure, and happy thoughts build up the body in vigor and grace. The body is a delicate and plastic instrument, which responds readily to the thoughts by which it is impressed, and habits of thought will produce their own effects, good or bad, upon it.

Men will continue to have impure and poisoned blood, so long as they propagate unclean thoughts. Out of a clean heart comes a clean life and a clean body. Out of a defiled

mind proceeds a defiled life and a corrupt body. Thought is the font of action, life, and manifestation; make the fountain pure, and all will be pure.

Change of diet will not help a man who will not change his thoughts. When a man makes his thoughts pure, he no longer desires impure food.

Clean thoughts make clean habits. The so-called saint who does not wash his body is not a saint. He who has strengthened and purified his thoughts does not need to consider the malevolent microbe.

If you would perfect your body, guard your mind. If you would renew your body, beautify your mind. Thoughts of malice, envy, disappointment, despondency, rob the body of its health and grace. A sour face does not come by chance; it is made by sour thoughts. Wrinkles that mar are drawn by folly, passion, pride.

I know a woman of ninety-six who has the bright, innocent face of a girl. I know a man well under middle age whose face is drawn into inharmonious contours. The one is the result of a sweet and sunny disposition; the other is the outcome of passion and discontent.

As you cannot have a sweet and wholesome abode unless you admit the air and sunshine freely into your rooms, so a strong body and a bright, happy, or serene countenance can only result from the free admittance into the mind of thoughts of joy and good will and serenity.

On the faces of the aged there are wrinkles made by sympathy, others by strong and pure thought, and others are carved by passion: who cannot distinguish them? With those who have lived righteously, age is calm, peaceful, and softly mellowed, like the setting sun. I have recently seen a philosopher on his death-bed. He was not old except in years. He died as sweetly and peacefully as he had lived.

There is no physician like cheerful thought for dissipating the ills of the body; there is no comforter to compare with good will for dispersing the shadows of grief and sorrow.

To live continually in thoughts of ill will, cynicism, suspicion, and envy, is to be confined in a self-made prison hole. But to think well of all, to be cheerful with all, to patiently learn to find the good in all—such unselfish thoughts are the very portals of heaven; and to dwell day by day in thoughts of peace toward every creature will bring abounding peace to their possessor.

Until thought is linked with purpose there is no intelligent accomplishment. With the majority the barque of thought is allowed to "drift" upon the ocean of life. Aimlessness is a vice, and such drifting must not continue for him who would steer clear of catastrophe and destruction.

They who have no central purpose in their life fall an easy prey to petty worries, fears, troubles, and selfpityings, all of which are indications of weakness, which lead, just as surely as deliberately planned sins (though by a different route), to failure, unhappiness, and loss, for weakness cannot persist in a power-evolving universe.

A man should conceive of a legitimate purpose in his heart, and set out to accomplish it. He should make this purpose the centralizing point of his thoughts. It may take the form of a spiritual ideal, or it may be a worldly object, according to his nature at the time being; but whichever it is, he should steadily focus his thought forces upon the object which he has set before him. He should make this purpose his supreme duty, and should devote himself to its attainment, not allowing his thoughts to wander away into ephemeral fancies, longings, and imaginings. This is the royal road to self-control and true concentration of thought. Even if he fails again and again to accomplish his purpose (as he necessarily must until weakness is overcome), the *strength of character gained* will be the measure of his *true* success, and this will form a new starting-point for future power and triumph.

Those who are not prepared for the apprehension of a *great* purpose, should fix the thoughts upon the faultless per-

formance of their duty, no matter how insignificant their task may appear. Only in this way can the thoughts be gathered and focussed, and resolution and energy be developed, which being done, there is nothing which may not be accomplished.

The weakest soul, knowing its own weakness, and believing this truth—*that strength can only be developed by effort and practice,* will, thus believing, at once begin to exert itself, and, adding effort to effort, patience to patience, and strength to strength, will never cease to develop, and will at last grow divinely strong.

As the physically weak man can make himself strong by careful and patient training, so the man of weak thoughts can make them strong by exercising himself in right thinking.

To put away aimlessness and weakness, and to begin to think with purpose, is to enter the ranks of those strong ones who only recognize failure as one of the pathways to attainment; who make all conditions serve them, and who think strongly, attempt fearlessly, and accomplish masterfully.

Having conceived of his purpose, a man should mentally make out a *straight* pathway to its achievement, looking neither to the right nor the left. Doubts and fears should be rigorously excluded; they are disintegrating elements which break up the straight line of effort, rendering it crooked, ineffectual, useless. Thoughts of doubt and fear never accomplish anything, and never can. They always lead to failure. Purpose, energy, power to do, and all strong thoughts cease when doubt and fear creep in.

The will to do springs from the knowledge that we *can* do. Doubt and fear are the great enemies of knowledge, and he who encourages them, who does not slay them, thwarts himself at every step.

He who has conquered doubt and fear has conquered failure. His very thought is alive with power, and all difficulties are bravely met and wisely overcome. His purposes

are seasonably planted, and they bloom and bring forth fruit which does not fall prematurely to the ground.

Thought allied fearlessly to purpose becomes creative force: he who *knows* this is ready to become something higher and stronger than a mere bundle of wavering thoughts and fluctuating sensations; he who *does* this has become the conscious and intelligent wielder of his mental powers.

THE THOUGHT FACTOR IN ACHIEVEMENT

All that a man achieves and all that he fails to achieve is the direct result of his own thoughts. In a justly ordered universe, where loss of equipoise would mean total destruction, individual responsibility must be absolute. A man's weakness and strength, purity and impurity, are his own, and not another man's; they are brought about by himself, and not by another; and they can only be altered by himself, never by another. His condition is also his own, and not another man's. His suffering and his happiness are evolved from within. As he thinks, so he is; as he continues to think, so he remains. A strong man cannot help a weaker unless that weaker is *willing* to be helped, and even then the weak man must become strong of himself; he must, by his own efforts, develop the strength which he admires in another. None but himself can alter his condition. It has been usual for men to think and to say, "Many men are slaves because one is an oppressor; let us hate the oppressor." Now, however, there is amongst an increasing few a tendency to reverse this judgment, and to say, "One man is an oppressor because many are slaves; let us despise the slaves." The truth is that oppressor and slave are co-operators in ignorance, and while seeming to afflict each other, are in reality afflicting themselves. A perfect Knowledge perceives the action of law in the weakness of the oppressed and the misapplied power of the oppressor; a perfect Love, seeing the suffering which

both states entail, condemns neither; a perfect Compassion embraces both oppressor and oppressed.

He who has conquered weakness, and has put away all selfish thoughts, belongs neither to oppressor nor oppressed. He is free.

A man can only rise, conquer, and achieve by lifting up his thoughts. He can only remain weak, and abject, and miserable by refusing to lift his thoughts.

Before a man can achieve anything, even in worldly things, he must lift his thoughts above slavish animal indulgence. He may not, in order to succeed, give up *all* animality and selfishness, by any means; but a portion of it must, at least, be sacrificed. A man whose first thought is bestial indulgence could neither think clearly nor plan methodically; he could not find and develop his latent resources, and would fail in any undertaking. Not having commenced to manfully control his thoughts, he is not in a position to control affairs and to adopt serious responsibilities. He is not fit to act independently and stand alone. But he is limited only by the thoughts which he chooses.

There can be no progress, no achievement, without sacrifice, and a man's worldly success will be in the measure that he sacrifices his confused animal thoughts, and fixes his mind on the development of his plans, and the strengthening of his resolution and self-reliance. And the higher he lifts his thoughts, the more manly, upright, and righteous he becomes, the greater will be his success, the more blessed and enduring will be his achievements.

The universe does not favor the greedy, the dishonest, the vicious, although on the mere surface it may sometimes appear to do so; it helps the honest, the magnanimous, the virtuous. All the great Teachers of the ages have declared this in varying forms, and to prove and know it a man has but to persist in making himself more and more virtuous by lifting up his thoughts.

Intellectual achievements are the result of thought conse-

crated to the search for knowledge, or for the beautiful and true in life and nature. Such achievements may be sometimes connected with vanity and ambition, but they are not the outcome of those characteristics; they are the natural outgrowth of long and arduous effort, and of pure and unselfish thoughts.

Spiritual achievements are the consummation of holy aspirations. He who lives constantly in the conception of noble and lofty thoughts, who dwells upon all that is pure and unselfish, will, as surely as the sun reaches its zenith and the moon its full, become wise and noble in character, and rise into a position of influence and blessedness.

Achievement, of whatever kind, is the crown of effort, the diadem of thought. By the aid of self-control, resolution, purity, righteousness, and well-directed thought a man ascends; by the aid of animality, indolence, impurity, corruption, and confusion of thought a man descends.

A man may rise to high success in the world, and even to lofty altitudes in the spiritual realm, and again descend into weakness and wretchedness by allowing arrogant, selfish, and corrupt thoughts to take possession of him.

Victories attained by right thought can only be maintained by watchfulness. Many give way when success is assured, and rapidly fall back into failure.

All achievements, whether in the business, intellectual, or spiritual world, are the result of definitely directed thought, are governed by the same law and are of the same method; the only difference lies in the *object of attainment*.

He who would accomplish little must sacrifice little; he who would achieve much must sacrifice much; he who would attain highly must sacrifice greatly.

VISIONS AND IDEALS

The dreamers are the saviors of the world. As the visible world is sustained by the invisible, so men, through all their

trials and sins and sordid vocations, are nourished by the beautiful visions of their solitary dreamers. Humanity cannot forget its dreamers; it cannot let their ideals fade and die; it lives in them; it knows them as the *realities* which it shall one day see and know.

Composer, sculptor, painter, poet, prophet, sage, these are the makers of the after-world, the architects of heaven. The world is beautiful because they have lived; without them, laboring humanity would perish.

He who cherishes a beautiful vision, a lofty ideal in his heart, will one day realize it. Columbus cherished a vision of another world, and he discovered it; Copernicus fostered the vision of a multiplicity of worlds and a wider universe, and he revealed it; Buddha beheld the vision of a spiritual world of stainless beauty and perfect peace, and he entered into it.

Cherish your visions; cherish your ideals; cherish the music that stirs in your heart, the beauty that forms in your mind, the loveliness that drapes your purest thoughts, for out of them will grow all delightful conditions, all heavenly environment; of these, if you but remain true to them, your world will at last be built.

To desire is to obtain; to aspire is to achieve. Shall man's basest desires receive the fullest measure of gratification, and his purest aspirations starve for lack of sustenance? Such is not the Law: such a condition of things can never obtain: "Ask and receive."

Dream lofty dreams, and as you dream, so shall you become. Your Vision is the promise of what you shall one day be; your Ideal is the prophecy of what you shall at last unveil.

The greatest achievement was at first and for a time a dream. The oak sleeps in the acorn; the bird waits in the egg; and in the highest vision of the soul a waking angel stirs. Dreams are the seedlings of realities.

Your circumstances may be uncongenial, but they shall

not long remain so if you but perceive an Ideal and strive to reach it. You cannot travel *within* and stand still *without*. Here is a youth hard pressed by poverty and labor; confined long hours in an unhealthy workshop; unschooled, and lacking all the arts of refinement. But he dreams of better things; he thinks of intelligence, of refinement, of grace and beauty. He conceives of, mentally builds up, an ideal condition of life; the vision of a wider liberty and a larger scope takes possession of him; unrest urges him to action, and he utilizes all his spare time and means, small though they are, to the development of his latent powers and resources. Very soon so altered has his mind become that the workshop can no longer hold him. It has become so out of harmony with his mentality that it falls out of his life as a garment is cast aside, and, with the growth of opportunities which fit the scope of his expanding powers, he passes out of it forever. Years later we see this youth as a full-grown man. We find him a master of certain forces of the mind which he wields with world-wide influence and almost unequaled power. In his hands he holds the cords of gigantic responsibilities; he speaks, and lo! lives are changed; men and women hang upon his words and remold their characters, and, sun-like, he becomes the fixed and luminous center round which innumerable destinies revolve. He has realized the Vision of his youth. He has become one with his Ideal.

And you, too, youthful reader, will realize the Vision (not the idle wish) of your heart, be it base or beautiful, or a mixture of both, for you will always gravitate toward that which you, secretly, most love. Into your hands will be placed the exact results of your own thoughts; you will receive that which you earn; no more, no less. Whatever your present environment may be, you will fall, remain or rise with your thoughts, your Vision, your Ideal. You will become as small as your controlling desire; as great as your dominant aspiration; in the beautiful words of Stanton Kirkham Davis, "You may be keeping accounts, and presently

you shall walk out of the door that for so long has seemed to you the barrier of your ideals, and shall find yourself before an audience—the pen still behind your ear, the inkstains on your fingers—and then and there shall pour out the torrent of your inspiration. You may be driving sheep, and you shall wander to the city—bucolic and open-mouthed; shall wander under the intrepid guidance of the spirit into the studio of the master, and after a time he shall say, 'I have nothing more to teach you.' And now you have become the master, who did so recently dream of great things while driving sheep. You shall lay down the saw and the plane to take upon yourself the regeneration of the world."

The thoughtless, the ignorant, and the indolent, seeing only the apparent effects of things and not the things themselves, talk of luck, of fortune, and chance. Seeing a man grow rich, they say, "How lucky he is!" Observing another become intellectual, they exclaim, "How highly favored he is!" And noting the saintly character and wide influence of another, they remark, "How chance aids him at every turn!" They do not see the trials and failures and struggles which these men have voluntarily encountered in order to gain their experience; have no knowledge of the sacrifices they have made, of the undaunted efforts they have put forth, of the faith they have exercised, that they might overcome the apparently insurmountable and realize the Vision of their heart. They do not know the darkness and the heartaches; they only see the light and joy, and call it "luck"; do not see the long and arduous journey, but only behold the pleasant goal, and call it "good fortune"; do not understand the process, but only perceive the result, and call it "chance."

In all human affairs there are *efforts,* and there are *results,* and the strength of effort is the measure of the result. Chance is not. "Gifts," powers, material, intellectual, and spiritual possessions are the fruits of effort; they are thoughts completed, objects accomplished, visions realized.

The Vision that you glorify in your mind, the Ideal that

you enthrone in your heart—this you will build your life by, this you will become.

SERENITY

Calmness of mind is one of the beautiful jewels of wisdom. It is the result of long and patient effort in self-control. Its presence is an indication of ripened experience, and of a more than ordinary knowledge of the laws and operations of thought.

A man becomes calm in the measure that he understands himself as a thought-evolved being, for such knowledge necessitates the understanding of others as the result of thought, and as he develops a right understanding, and sees more and more clearly the internal relations of things by the action of cause and effect, he ceases to fuss and fume and worry and grieve, and remains poised, steadfast, serene.

The calm man, having learned how to govern himself, knows how to adapt himself to others; and they, in turn, reverence his spiritual strength, and feel that they can learn of him and rely upon him. The more tranquil a man becomes, the greater is his success, his influence, his power for good. Even the ordinary trader will find his business prosperity increase as he develops a greater self-control and equanimity, for people will always prefer to deal with a man whose demeanor is strongly equable.

The strong, calm man is always loved and revered. He is like a shade-giving tree in a thirsty land, or a sheltering rock in a storm. "Who does not love a tranquil heart, a sweet-tempered, balanced life? It does not matter whether it rains or shines, or what changes come to those possessing these blessings, for they are always sweet, serene, and calm. That exquisite poise of character which we call serenity is the last lesson of culture; it is the flowering of life, the fruitage of the soul. It is precious as wisdom. More to be desired than gold—yea, than even fine gold. How insignificant mere

money-seeking looks in comparison with a serene life—a life that dwells in the ocean of Truth, beneath the waves, beyond the reach of tempests, in the Eternal Calm.

"How many people we know who sour their lives, who ruin all that is sweet and beautiful by explosive tempers, who destroy their poise of character, and make bad blood! It is a question whether the great majority of people do not ruin their lives and mar their happiness by lack of self-control. How few people we meet in life who are well balanced, who have that exquisite poise which is characteristic of the finished character!"

Yes, humanity surges with uncontrolled passion, is tumultuous with ungoverned grief, is blown about by anxiety and doubt. Only the wise man, only he whose thoughts are controlled and purified, makes the winds and the storms of the soul obey him.

Tempest-tossed souls, wherever ye may be, under whatsoever conditions ye may live, know this—in the ocean of life the isles of Blessedness are smiling, and the sunny shore of your ideal awaits your coming. Keep your hand firmly upon the helm of thought. In the barque of your soul reclines the commanding Master; He does but sleep: wake Him. Self-control is strength; Right Thought is mastery; Calmness is power. Say unto your heart, "Peace, be still!"

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Frank Robertson
New Plym[illegible] Idaho

3851
356 - see not
290 - hear not
299 - no friend
301 - Common
304 Best argu
306 asking Ques
308
309 Shakespeare spee
365 pictures
435
what you see is what you get!

Present facts let them form own opinion

402 -
419 unusual aspects
423
Slatter"
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FOR PLACING
C - A NEW THOUGHT
AVOID RESISTANCE
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THE
MAGNIFYING GLASS
WHEN USED IN SUNLIGHT
AND HELD STEADY ON
PAPER WILL START
A FIRE.

E FOCUSED STEADY
WILL GET RESULTS
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MIND MUST BE TRAINED
TO HOLD STEADY FOCUS
MIND CAN BE TRAINED!

G+F=R

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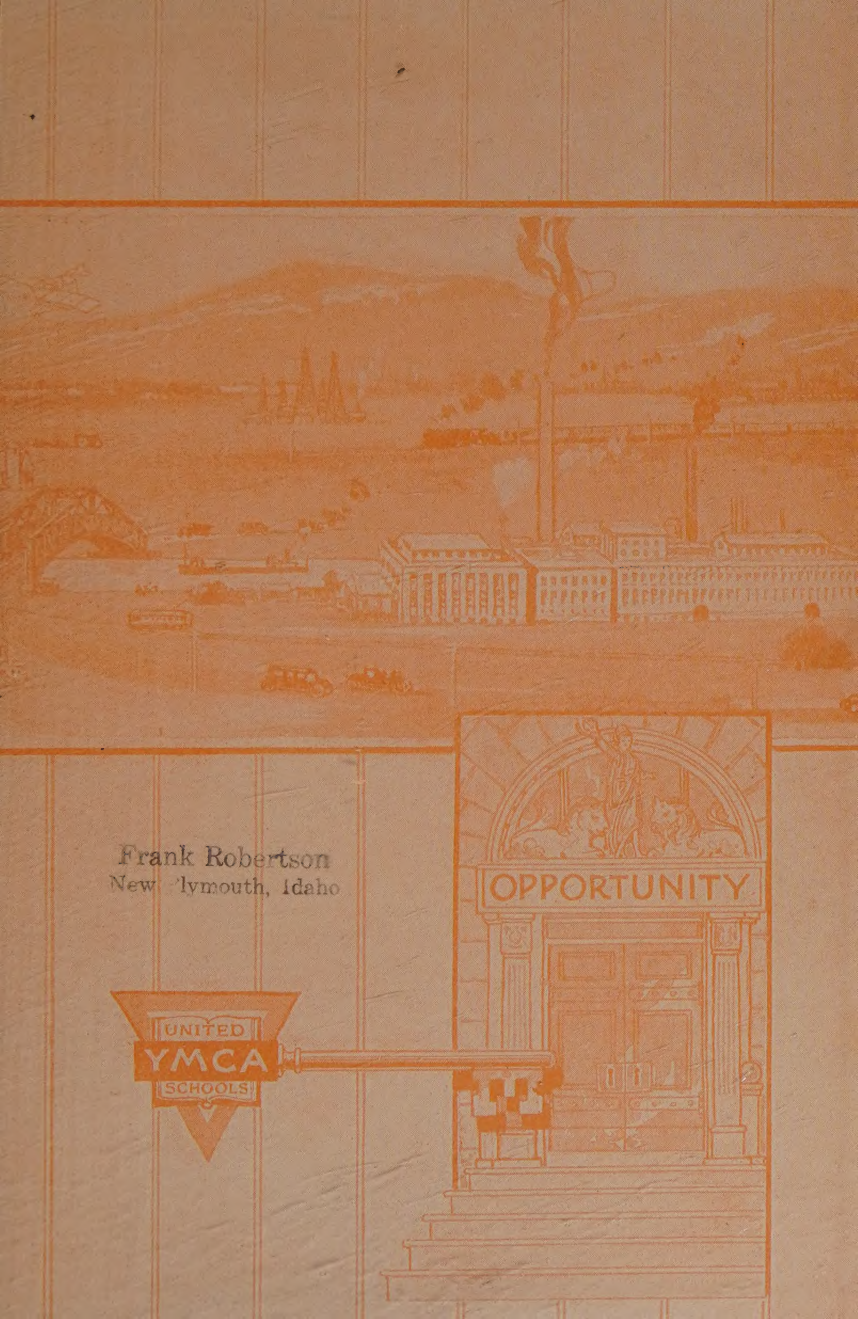

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